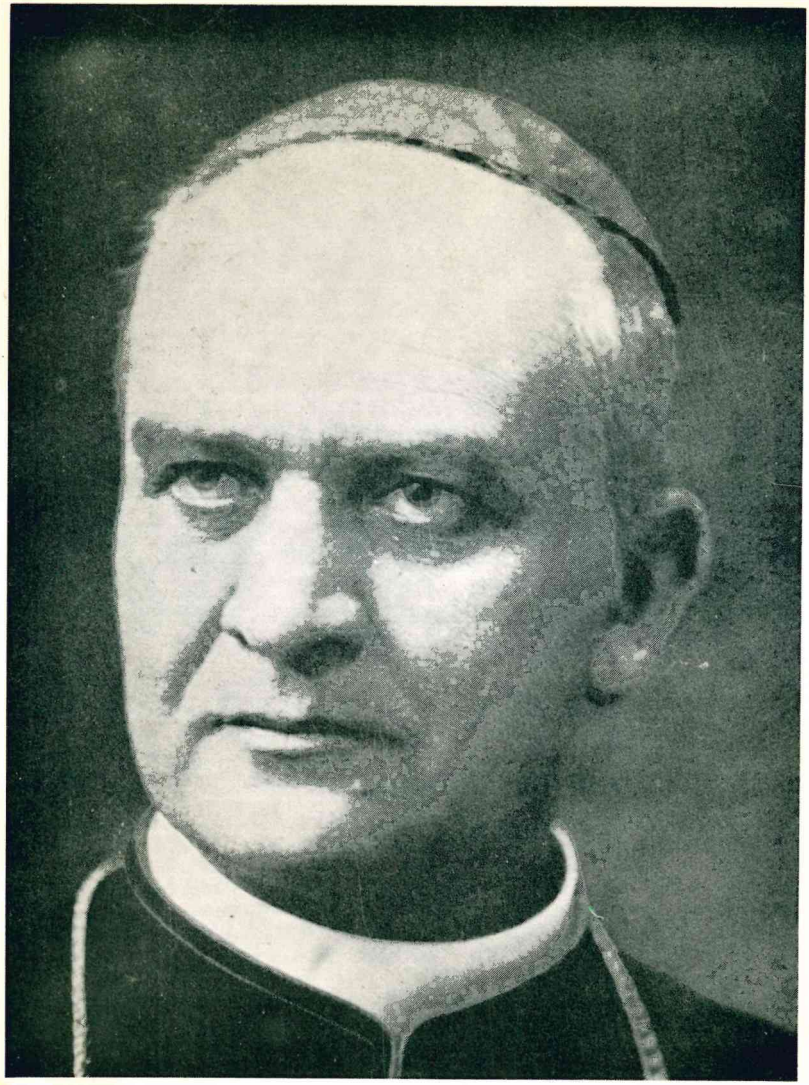

In The Service Of The Church
The Servant Of God
Archbishop George Matulaitis

RT. REV. MSGR. VINCENZO CUSUMANO

IN THE SERVICE OF THE CHURCH

THE SERVANT OF GOD
GEORGE MATULAITIS - MATULEWICZ

BIOGRAPHICAL SKETCH

AND

SPIRITUAL DIARY

CHICAGO, ILLINOIS

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FOREWORD

Bologna, January 9, 1963

The fifty-six year life span of the Servant of God, George Matulaitis - Matulewicz, was, to say the least, active. He was a student, farmer, parish assistant, seminary teacher, chaplain of a nursing home, professor at the Ecclesiastical Academy of St. Petersburg, founder of a religious congregation for women, reformer of the almost extinct Congregation of the Marian Regular Clerics, bishop of Vilnius, and finally on resigning this post, Apostolic Visitator in Lithuania, where he prepared the Concordat with the Holy See...

From Lithuania, his native country, to Russia, to Poland, to Switzerland, to Italy, to North America, Bishop Matulewicz moved on, teaching, working in silence, and above all, praying and suffering. In contact with various peoples, often at war with each other, under hostile and rapidly changing governments, as during the seven years as bishop of Vilnius, where he had to deal with eight consecutive regimes: the Lithuanian, the Polish, and the Russian... Orphaned of both parents from childhood, delicate of health and still more so of soul, the Servant of God possessed one unfailing source of energy, which sustained his short life and his feverish activity: his union with God. This is the reason why his life was so fruitful; this is why, even after death, his memory continues to be operative.

The pages that follow trace a rapid sketch of this contemporary bishop. But even more than a dutiful tribute of respect to his holy memory, they will give, I think, direction and encouragement to all who feel with the Gospel that the Kingdom of God suffers violence, because though it is in the world, it is not of this world.

G. Lercaro

Cardinal Archbishop of Bologna

INTRODUCTION

The Servant of God, Archbishop George Matulaitis - Matulewicz, (1), possesses many titles to greatness as immediately appears from his life story. Since his intensely active life did not afford him the opportunity of writing learned treatises or works, he cannot be accounted a writer of great importance.

However, he left various folios: constitutions, instructions for religious institutes, copious letters, notes, conferences, as well as other official documents and reports, which contain intimate and dynamic glimpses of his inner spirit, revealing the startling rectitude and the deep sincerity of his character.

From none of his other writings does the personality of the Servant of God shine forth in all its splendor as from the small Diary which he wrote between 1910 and 1914, in which he noted his thoughts, his inspirations, and his special insights.

During these years, he devoted himself entirely to the reform of the Marian Order, and, as this little Notebook re-

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(1) This double family name Matulaitis-Matulewicz designates one and the same person, born of Lithuanian parents named Matulaitis, as is clear from the official records of his birth. The author of this biographical sketch explains why the Servant of God had to use the surname Matulewicz.

veals, this was the period when God's grace and the light of the Holy Spirit operated powerfully in his soul.

It suffices to read a few lines of this little volume, which may be considered his "Spiritual Diary", to realize that the Servant of God never intended these pages for publication.

Hence, there are many difficulties in introducing a work of this nature. The very nature of this private manuscript, devoid of that strict chronological order which characterizes a diary, and its treatment of such diverse themes, both spiritual and practical, render imperative the addition of some brief notes and subtitles here and there throughout the text.

The manifold subject matter, treated at varying length, ranging from a few short incisive sayings to entire pages, was spread over a five year period, inscribed under fifty-three different dates. Considering the unusual length of the treatment of some of the subjects, it seemed opportune to divide them into shorter numbered paragraphs. Since the Diary was composed under various circumstances and even in different places, it seemed appropriate to divide it into two principal parts: the first part (October 1910 to March 1911) embraces what the Servant of God wrote in Russia, while he was professor and vice-rector of the Ecclesiastical Academy at St. Petersburg, and at the same time, novice master of the recently revived Congregation of the Marian Fathers; the second part (August 1911 to February 1914) includes his writings while in Fribourg (Switzerland), whither he had transferred the Novitiate after he had resigned his various offices at the Ecclesiastical Academy.

In order to place the Diary in its historical setting and to show how certain of the high ideals noted in it were in fact put into practice, we have prefaced it with a short biographical profile of the Servant of God. This will help the reader the better to understand the spirit of this great

Archbishop and to appreciate his life and works which were so profoundly apostolic.

Even though the "Diary" originated as a collection of reflexions and personal spiritual notes, nevertheless we consider that the fundamental principles clearly presented by the Servant of God may serve as useful directives for all. Whilst the ideas and the different proposals refer principally to the revival of the Marian Order, to the formation of its spirit and the remodeling of its apsotolate, the thoughts and sentiments which arise in the mind and heart of the Servant of God have such a fullness of enthusiasm and benevolence, that they can certainly become a clarion call capable of touching many men of good will.

That is why we have preferred to present the text in its entirety and without rearrangement, confident that the freshness and love with which it was written will abundantly supply for the lack of continuity and unity and will not fail to strike in the heart of the reader a sympathetic chord, which could be transformed into a transport of love for Christ and into a more generous attachment to the Church, which continues His divine mission down the ages.

We wish to acknowledge in a very special way our indebtedness to Right Rev. Monsignor V. Cusumano (S.T.D., J.C.D.), who with sincere dedication made available the Italian translation of this "Diary" and the accompanying biographical notes.

The General Postulator of the Marian Fathers

I. BIOGRAPHICAL SKETCH

HIS NATIVE COUNTRY

It would not be possible to present the figure of the Servant of God, George Matulaitis, without giving a brief background and outline of that land which was dear to him for two reasons: not only by right of birth, but especially because of the large place he reserved for it in his heart.

Indeed, only from a land such as his could there spring up an apostle of such mettle. Once the builder of a vast empire, later long oppressed and depreciated, it was never broken or conquered. It always retained its pride and its aspiration for freedom. George himself was imbued with the visionary and rapt enthusiasm of an ancient knight, a man of fearless honour, whose only regret was that of having to fight from a trench, whereas he felt compelled to battle openly to recoup his and other lands for Christ and the Church.

To name that land, which still suffers the piercing pain of past and present wounds and ravages with heroic fortitude, is to bring it into the headlines.

Lithuania is one of the most interesting countries in the chain of Baltic States. This is partly due to its geographical configuration, with the placid harmony of its fields, lakes and woods on the immense plateau on which it is spread out; but it is principally due to the characteristics that distinguish its inhabitants, who have remained for too long hemmed in and isolated, yet at the same time self-controlled

and attached to their land, to their religion and to their traditions.

Lithuania girds the Nemunas river basin, stretching from Poland to the harbour of Klaipeda. While its geographical boundaries have been continually subject to the changes and vicissitudes of history, it is better defined and determined by the very character of its people. Despite all past and present oppressive enslavement, despite having to live in a land which is by nature unprotected, they have been able to maintain their individuality by fiercely clinging to their language and songs in such a way as to have retained that element which makes them different from the peoples who live around them.

Notwithstanding a century of Czarist enslavement, the Lithuanian people have remained fundamentally a nation resistant to any form of infiltration. Far from the Latin world, they resisted both Slavs and Germans, and succeeded in retaining by the heritage of their ancient traditions and their religious faith, "so much as to deserve that reverent attention to which are entitled those faithful custodians of precious documents of the most distant antiquity." (2)

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(2) E. Migliorini. "Finlandia e Stati Baltici" — Rome, Institute for Eastern Europe. 1937.

HIS YOUTH

Kaunas, an ancient and beautiful city at the confluence of the Nemunas and Neris rivers, was ranked a military fortress on the German border at the time of the third partition of Poland and Lithuania in 1795. It was destined later to play the role of provisional capital of Lithuania.

South of Kaunas lies Marijampole, once an important religious center, named after the first Lithuanian Cenacle of the Order of Marians founded there in 1750.

It was in the parish of Marijampole, in the small village of Lugine that George Matulaitis was born on April 13, 1871, in the aftermath of the cruel suppression imposed by the Russians after the uprising of 1863. Those were difficult times for Lithuania, which saw its faith and its religious feelings offended and depreciated by the invader, who menacingly tried all means to force it into the vortex of schism.

His parents, Andrew and Ursula, were of the most authentic type of Lithuanian peasants; simple, attached to their family, fields and religious beliefs.

George, the youngest and the crown of eight children, was baptized by Rev. George Cesnas, then in charge of the church of St. Michael, and the second last superior general of the Marian Order which was then on the brink of extinction. (3)

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(3) After the unsuccessful insurrection of 1863, Czar Alexander II, on February 27, 1864, decreed the suppression of all catholic religious Orders. The Marians were gathered from all their Convents and

By one of those strange designs by which Divine Providence sometimes intervenes in the course of history to take part in the lives of men, Matulaitis was invested on the very day of his baptism with the task of restoring the Marian Family.

Orphaned early in his childhood, he found himself under the care of his eldest brother who, whilst showing little understanding for him, allowed him nonetheless to attend the elementary school (1879) at Marijampole, from which he later passed to the Gymnasium (1883).

However, the burden of studies soon proved itself too heavy for a boy with a frail physical constitution due to an illness which was to stay with him all his life. He was forced to interrupt his studies and return to the farm in Lugine, where he was visited a few years later, in 1889, by a cousin of his, John Matulaitis, professor of the Seminary and Gymnasium at Kielce in Poland. George talked to him and revealed his great sorrow at having had to leave school. His cousin listened attentively, encouraged him and gave him the opportunity of continuing his interrupted dream, of studying and responding to a vocation which was already germinating.

Losing no time, he left that same year for Poland, where he had to change his family name Matulaitis to the Polish Matulewicz, as prudence and circumstances dictated in those days. (4)

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confined in the monastery at Marijampole. By attrition the Marian Order would have ceased to exist under the prohibition to accept new members. At the birth of the Servant of God in 1871, about fifteen members had survived, whose number decreased during the following thirty years. By the end of 1908, there was only one survivor, Fr. Vincent Senkus - Senkowski, who held the post of Superior General.

(4) For the sake of clarity, the author in this profile prefers to make use of the original family name of the Servant of God.

After the Gymnasium at Kielce, he studied in the Seminary until the latter was closed by the czarist authorities in 1893, when the students were scattered among other seminaries. George Matulaitis was assigned to the seminary in Warsaw where, with a select group, he was able not only to continue higher studies, but, above all, to develop his character and personality to such an extent that Henry Przezdziecki, a fellow student, later gave this sketch of him: "From the start of our living together, we became aware of his acute mind, his extraordinary genius and the excellence of his character. He soon took first place among us. Tranquil, diligent, affable, burning with love for God, he drew our hearts to himself."

It is easy to grasp from this brief portrait that in the young Matulaitis there was already the teacher, the apostle, the bishop, and the diplomat of tomorrow.

On the brilliant conclusion of his studies in Warsaw, he was sent to the Catholic Ecclesiastical Academy of St. Petersburg, the only institute for higher studies, the meeting place for the best ecclesiastical students from all Russia, who were destined to become professors and bishops and keep high the name of Rome in the vast regions of the empire.

At the end of four years (1899), George completed his course with a double crown: the catholic priesthood (1898), and the degree of Master in Theology conferred on him with the highest distinction possible, "Summa cum laude, cum nota primus."

Just when he seemed ready and anxious with such exceptional spiritual and intellectual promise to begin his pastoral career, his illness, not yet completely diagnosed, again took hold of him. He tried the baths, going to Kreuznach in Germany, and seemed to benefit from them.

On the advice of his superiors, he went from Germany to Fribourg (Switzerland), and there, despite a serious surgical operation for tuberculosis in the bones, he obtained his doctorate in Theology (1902), submitting a dissertation on "The doctrine of the Russians on the State of Original Justice."

This was a very exacting theme, and perhaps one which foretold the apostolate of Matulaitis. A year later, it was published in Cracow and given a favorable review in the "Civilta Cattolica." (5)

With his health "au variable", as Lacordaire would say, but with a serene and optimistic heart, Matulaitis returned to Kielce, ready to work in God's ample vineyard, "sicut gigas ad currendam viam."

Thus ends that first period of anxious vigil, which had known hours of sacrifice and discomfort, of suffering and humiliation. It had been brightened, nevertheless, by his hopes and cherished ideals, burning as he was with love for Christ and the Church, for Rome and the East.

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(5) Cf. Civilta Cattolica 1904, II, 33

TEACHER AND APOSTLE

From his youth there were abundant signs pointing to the apostolate that Matulaitis would be called upon to exercise in the most exacting meaning of the word and in a form in accord with the reality he would have to face. Outstanding among these were a conscious and enthusiastic correspondence with his vocation from his earliest years, a restless anxiety to adapt himself daily to the role which Providence had prepared for him, a scrupulous need to get better acquainted with the "usages and doctrine of our separated brethren, so as not to exaggerate their faults nor, through a false zeal, to belittle them".

Another long cherished dream, almost a holy ambition, acted as a leaven to his preparation namely, that of being able to help in the restoration of religious life, especially in Russia, in the broader form of a spiritual renewal by means of a religious institution conceived and suited to modern times.

The very choice of the theme for his brilliant dissertation at Fribourg must have been a part of this ambitious plan which daily took on greater clarity and more definite outlines.

Even his conversations, when he met with an atmosphere of comprehension, were all related to this plan. Bishop Peter Bucys, who was with him at the Academy in St. Petersburg, both as a student and later as a professor, says

"they often discussed how best to save the Church and monastic life in Russia."

From 1902 to 1904 he held the chair of Canon Law and Latin literature at the seminary of Kielce. These two subjects would prove especially useful to him later when he would have to deal with the planned reform of the Marian Order and prepare its basic legislation.

Meantime, a turn for the worse, due to the illness which never left him, forced him to seek treatment in the Civil Hospital of Warsaw, until Countess Cecilia Plater, the foundress of the clandestine Congregation of the Servants of the Sacred Heart, charitably cared for him in her institute.

Deeply touched by the great charity of the countess, he wanted to repay her by offering to teach religion in the Institute directed by the same Sisters. Not being completely satisfied with this limited field of work, he turned his attention to the religious and social instruction of the people.

During the years following the Russian revolution of 1905, freedom aspiring activities were engendered even in Warsaw which had to be urgently channelled and guided so that many, especially the working class, students, and even young clergymen, would not be deceived by the misleading mirages of Socialism which had penetrated through the backwash of the revolution itself.

One can well imagine that in this new stage of his apostolate he would have recalled his taxing experience of working in the fields in his early youth. In complete agreement with the views of his friend, M. Godlewski, a well known Warsaw sociologist, he founded the Association of Catholic Workers, which was to attract a sizeable number of members. For them he even established a regular publication to explain and disseminate Catholic social doctrine ac-

cording to the spirit of the Gospel and the teaching of Leo XIII, in an attempt to protect them from sinister influences. It was an audacious and pioneering enterprise which kept Matulaitis occupied in a field which later events were to reveal as among the most dangerously explosive.

At the same time he turned to students, especially in universities, who were being disoriented and led astray. For them he founded the Association "Rebirth", whose aim was to awaken in them the need of a fully integrated practical christian life.

This was an attempt at Catholic Action, whose need the young priest foresaw and felt in view of the new times and dangers looming on the horizon.

He was to find deficiencies, distrust, and indifference even among the clergy, especially among those who were still unaware of the progress of catholic thinking in the social field. For these and for more educated laymen, he inaugurated a series of lectures on important social questions under their religious and moral aspects. These "Sociological Weeks" succeeded in rousing great interest. (6)

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(6) In 1908, at the initiative of Matulaitis, who took an active part in it a similar "Social Week" was organized at Kaunas in Lithuania with great success.

From this special form of apostolate, a clerical association called "The Apostolic Union" evolved in Warsaw. It received a great deal of support and understanding from the younger clergy. Among the events and circumstances in which Matulaitis found himself involved in Warsaw, sometimes as leader, sometimes as mere spectator, one should particularly mention his truly providential contacts with the above mentioned Institute of Servants of the Sacred Heart. He was able, at close range, to observe their clandestine life and their ministerial activities amid the atmosphere of intransigent persecution. It was probably this experience which induced him to ponder again how the old Marian Order, transformed and adapted to modern times, could be revivified to operate in countries where every freedom had been proscribed.

With extraordinary fervor, Matulaitis disseminated wholesome and much needed catholic social doctrine. When he was already being haunted by the dream of a renewed Marian Congregation, he was called from Warsaw to St. Petersburg, to take over the new chair of sociology at the Ecclesiastical Academy. It was the autumn of 1907.

The impression left by his lectures and lessons on social matters and on the need of lay cooperation with the hierarchical apostolate of the Church must have been considerable. Years later, the Lithuanian philosopher, S. Salkauskis, professor at the University of Kaunas, whenever he was about to make important decisions as president of the Association of Catholic University students, would say: "We have to know what Archbishop Matulevicius would have done in this case." (7)

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(7) Cfr. The General Archives of the Marian Congregation: Prof. J. Ehret. Memories of G. Matulevičius, January 2, 1948.

In 1909, Matulaitis assumed the chair of dogmatic theology, which had been left vacant by Bishop Cieplak. In the footsteps of his illustrious predecessor, he enhanced it by his doctrine and purity of life. Cautiously but fearlessly, he turned his heart and his steps toward a field of work which would demonstrate his finest hours and his greatest battles for God and the Church.

IN LOVE WITH THE CHURCH

It would not be possible to explain the ardent apostolate of Matulaitis in all its forms, especially in the very turbulent period and in the politically and socially restless regions where it was exercised, unless we relate it once again with his passionate love for the Church.

It penetrates all his writings, from the earliest to those shortly preceding his death, but it is, above all, in his "Diary" that we can find, on almost every page, the desire to express with St. Paul, his "solicitude" for the Church (2 Cor. 11, 28), a solicitude which is at times keen, at times tender, now anxious, now burning with an absolute dedication and total immolation, according to the degree of incandescence through which his soul happened to be passing.

No shadow of calculated or personal interest ever succeeded in opening a breach or weakening in any way his relationship with the Church. Never did he aim at obtaining any favour that could derive to him from the lofty positions he was holding. Never did he try to avoid taking a risk, when the supreme interests of the Church were at stake.

His behaviour was always that of one who realized that what he had done was only too little, that what he had given was likewise of small account. For this reason he did not hesitate to offer to the Church, not only his untiring apostolic work days, but his whole life and every beat of his heart.

In a corner of his Diary which reveals feelings long nourished in his heart, he repeats in tones of biblical language: "O my beloved Holy Mother Church, true kingdom of Christ on earth! If I were to forget you, may my right hand wither away; may my tongue adhere to my palate if I remember you not, if I have not done my best to make you, my beloved mother, my greatest joy." (Diary No. 17)

It is poetry, undoubtedly, but a poetry that is fulfilled in a Way of the Cross, with its climax on Calvary. We have simple to recall his episcopal tenure in Vilnius, or his mission as Apostolic Visitator in Lithuania. Remembering those stormy years, he notes that he felt as if he were in hell. We have to believe him, mindful of the turbulent events of that period in which he played so important a role, rising to the occasion with a stature proper to true men of God.

His love was neither ecstatic nor rhetorical; on the contrary it was a strong and aggressive love which pushed him to the fore from his days at St. Petersburg when, perhaps while still a deacon, he wrote a long article which he circulated among his colleagues and in which he pointed out dangers imminent not only from the separated brethren, but also from those fellow countrymen who were becoming imbued with the socialism and nihilism prevalent in Russian universities.

The intimate and pressing conversations of those years with his colleague, prof. Fr. Bucys (among others), later a Bishop and Consultor to the Pontifical Commission for Russia, did not find a better subject than "how to preserve the Church and monastic life in Russia."

After he had left the chair and appeared in the public forum, his love did not weaken, his dedication to the Church did not lose any of its generosity, notwithstanding the fact

that the milieu in which he moved had been totally undermined. As an example it is enough to mention a circular of the Czarist Imperial Government of November 4, 1910, addressed to the Bishops, stating that "not even the Third Order of St. Francis was permitted, and that the Apostleship of Prayer was to be so harassed as if to be a member of it were a crime." (8)

Here once again those who were near him were impressed that this love was not a simple youthful enthusiasm, but a "credo" of conviction, which found its continued inspiration in the purest source of soul - stirring spirituality, intimate union with God, from Whom he daily asked to be able "to suffer every pain, misery and tribulation for the Church; that every wound and suffering of the Church be accepted by him and by his dear ones as their very own." (9)

Later, from this unconditional love was born the motto adopted by his Congregation: "For Christ and for the Church". Its radiance was manifest in his apostolate and that of his religious family, in his own personal life as founder and reformer, as sociologist and forerunner of the Catholic Action movement, as well as Bishop of Vilnius (1918 - 1925), and Apostolic Visitator to Lithuania (1925 - 1927).

No matter the cost, he always tried to instill his convictions and zeal, as well as his dedication and self - denial, into those dear to him by all possible means, by word, exhortations, writings, and above all, by the irresistible force of his example.

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(8) Cfr. Civ. Catt. 1911. IV. 391

(9) Cfr. Diary No. 17

Indeed, he wrote to his beloved Marian family and stressed: "Each one of us by a total and spontaneous self - abnegation must offer and sacrifice himself entirely for the Church." (Diary No. 2)

This was not just a dedication of souls consecrated to God, like the "ex voto" hanging from the walls of a temple, but of living hearts ready to spring to the attack, ready to immolate themselves for Christ and the Church, with ever unflagging courage and inexhaustible self - denial wherever the need arose or the alarm was sounded.

This was the ideal to which he inclined and which he wanted to pass on to his Congregation.

This is why he added in his Diary: "Shouldn't we perhaps try to gain entree and penetrate wherever there is hope of conquest for Christ and for the Church? If one way is closed, why shouldn't we try to find another? If one window is shuttered, let us open another, so as to reach the light." (Diary No. 13)

In those words we catch the echo of the very accents of Paul of Tarsus: "Opportune et importune" (10), so Christ can be glorified.

If we have to go back to the very source of his immeasurable love for the Church and explain it not just as the expression of a noble sentiment, but also as the profession of a great act of faith, then all we need do is remind ourselves of just this one thing which lies at the very root of Christian Theology: love for the Church is but the simultaneous manifestation of love of God and love of neighbour.

This is the Theology of love, and Matulaitis was its teacher, poet, and martyr.

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(10) Cfr. 2 Tim. 4, 2

REFORMER AND RESTORER

The picture which Russia offered at the end of the XIX century was, from a religious point of view, most disturbing to the heart of Matulaitis. An appalling statistic of the period was that in the vast territory there were only eight convents for men religious and sixteen for nuns. All were destined to extinction. They were absolutely prohibited to accept novices or to receive any assistance from the outside.

Matulaitis, who with close personal attention and anxiety had watched this sad situation, conceived the idea of saving what could be saved of the paramount interests of the Church and of souls by founding a Congregation for priests who would profess the religious life without any distinctive habit while remaining, in the eyes of the civil authorities, under the jurisdiction of their bishops. We have to admit that no one at that time was better suited to undertake this daring enterprise.

Providence had disposed that the future reformer of the Marians should be born precisely in the parish of Marijampole, where the remaining survivors of this once glorious Order still lived. This Order, founded by the Servant of God, Stanislas Papczynski, under the title of the Immaculate Conception of the Blessed Virgin Mary, had proved meritorious in both Poland and Lithuania, especially among the rural population.

A careful examination of the life of Matulaitis will reveal a golden thread, spun by Providence, which links

together his important activities, coordinating them all toward this great mission.

His baptism and first christian instruction were linked with Marijampole, the cradle of the Lithuanian Marians, now destined to become their grave. His ecclesiastical formation took place first at Kielce, where he witnessed the malevolent closing down of that seminary by the Czarist officials, and then at Warsaw, where he came in touch with the Polish milieu, learned the language and studied that country's social and religious conditions.

In St. Petersburg, the capital of the Russian Empire, apart from finishing his higher studies at its famous ecclesiastical academy, he was able to study the Russian religious mentality discovering its sad shortcomings as well as its noble aspirations.

Thanks to a series of circumstances which certainly seem to reveal the presence of God's hand, after having explored the oriental world in its fortress, Matulaitis went to Switzerland, where at the University of Fribourg he was able to enrich himself with the vast patrimony of western catholic culture.

But even here, we must not think only of the Degree in Theology which was conferred on him with the note "praeclarissime." There was also the suffering he underwent due to a deterioration of his illness and from the resulting painful surgical operation which helped to increase his spiritual sensitivity and complement his personality.

At the Academy he again met Bucys, a former fellow student, and with him he molded a plan for achieving the reform of the Marian Order. From this moment, and we are already in the year 1908, so far as he is concerned, the decision had been made.

It only remained to take the necessary steps to put it into practice.

One has to believe that the Servant of God, in the execution of his plan, was comforted by the posture of the great religious orders, vis-a-vis the protestant attack, and more so by the example of the Capuchin Father P. Honorato, who had founded various clandestine communities in neighboring Poland.

With a fully matured plan and with the permission of the Superior General V. Senkus, he went to Rome in 1909 to get official approval. From the Holy See he obtained permission to take religious vows, having been dispensed from the novitiate, and was obligated with the task of preparing the text of the new Constitutions.

He returned to Warsaw, satisfied with this first step which augured much for the future. On August 29, 1909, in the Oratory of Most Rev. Casimir Ruszkiewicz, Auxiliary Bishop and Apostolic Delegate, charged with the supervision of clandestine Catholic organizations (11), he made his profession of simple vows in the hands of the aged Father Vincent Senkus, who had come for this purpose from Marijampole on this memorable occasion.

Thus by one of those precious interventions of Providence, not uncommon in the history of the Church, the young shoot came to be grafted into the old tree. It was a new torch bending toward a tiny wick to be lit from an old flame to shine with renewed light.

The new Constitutions, which Matulaitis prepared in conformity with the existing code of Canon Law keeping in mind at the same time the circumstances adverse to clandestine religious families, were ready a year later.

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(11) Because of the absolute prohibition against founding clandestine Catholic organizations in the territories under Russia, and due to the great difficulties of communicating with the Holy See, Ruszkiewicz had been delegated to watch over and assist them.

These Constitutions implied a radical change for the Order, in the sense that, discarding its original form with solemn vows, choral obligation, and characteristic white habit, it was now transformed into a Congregation with simple vows.

St. Pius X approved the Constitutions on September 15, 1910, and on November 28th of the same year issued the respective decree.

Thus, secretly, the renovated and clandestine Congregation of the Marian Fathers was reborn with the Academy of St. Petersburg as its first cell, professor Bucys as its first novice, and Matulaitis himself as its first Master of Novices. No one except the Vicar of the Chapter ever knew that inside the Academy of St. Petersburg there was a handful of candidates who had vowed themselves to the newly transformed Congregation of the Marian Clerics Regular.

The old superior General, Father Senkus, died on April 10, 1911. In the Chapter, consisting of only three professed, held in July of the same year, Matulaitis was elected Superior General.

For Matulaitis the hour had come to decide how to avoid possible dangers to himself and the Academy and, above all, how to keep the Congregation from being strangled at its birth. He resigned as professor and vice - rector and left for Fribourg (Switzerland), to open a novitiate under the guise of a "House of Studies", so that the religious who had to complete their formation might be able to return to Russia without any obstacles from the part of the government.

The house at Fribourg was providential. It was the first nursery of the Congregation, which attracted excellent priests to supply fresh blood to the borning Institution.

The storm in Russia had not as yet passed. More menacing clouds were gathering in the skies. Matulaitis, in the

secure asylum of a tranquil and peaceful country, far from all political and military complications, also felt more at peace himself. Without forgetting Lithuania, Latvia, Poland and Russia, he was able to look with confidence to distant lands where he would wish to transplant his Institute. Now adapted to modern times, it had a simple and flexible unity, an up-to-date legislation, a dynamic disposition and, finally it had the seal, blessing and encouragement of a saintly Pontiff.

He immediately thought of the million and more compatriots, who had chosen in due time the road to freedom and now lived in the hospitable Republic of the Stars and Stripes, certainly under excellent working and living conditions, but less well off as to their religious and spiritual needs.

In 1913 he decided to go to the United States with two companions. By the end of that year he was actually answering the call to gather and consolidate Lithuanians about St. Michael's parish in Chicago, which had been entrusted to the care of the Marian Fathers.

A year later, Matulaitis, at the invitation of the Lithuanian bishops, went to Marijampole and to Kaunas to conduct retreats for the clergy. The first world war had already started, and Matulaitis just barely managed to reach Warsaw, where the German invaders had granted freedom to openly profess the religious life. At Bielany he founded a house with a novitiate for Polish candidates, and also founded an orphanage, later to become an important educational institute.

In 1918, at the end of the war, he was able to return to Lithuania. In Marijampole he gathered together a score of brethren coming from Russia and Switzerland, re-established the observance of religious life and founded a novitiate

which, after the horrors of the war, became a serene oasis for numerous aspirants.

His many contacts with souls led him to realize more fully than others the privations and new needs which the crucible of war had brought to the fore. Among the younger Lithuanian women, especially the lower social classes, he observed a lack of orientation, a feeling of discouragement, which begged for leadership.

The problem of the poor, a truly Christian and always actual problem, was never so pressing as at the end of the war. For them he founded a religious institute for women, the Congregation of the Sisters of the Poor of the Immaculate Conception of the Blessed Virgin Mary. From its beginning in Lithuania in 1918, it flourished and spread rapidly throughout the country, so that on the eve of the second world war, it numbered about 200 members.

Hardly satisfied with his unceasing and untiring activity, and sustained not so much by successful achievements as by the intimate vision of so many wounds and needs of all kinds which the end of the war, far from healing, had cruelly made more painful and more apparent, the Servant of God looked to the future.

THE BITTER CHALICE OF THE BISHOP

During this season of planning and working, toward the end of 1918 he received the news of his appointment as Bishop of Vilnius.

We cannot say that this caught him by surprise, for as far as we can make out from his personal notes, the appointment had been preceded by a series of attempts, both direct and indirect, to obviate the nomination. In this respect his letters of the time are very interesting. In them, Matulaitis, with his usual ability of weighing people and events and with a simplicity of language which cannot fail to hide his apprehension and fears, reveals his reluctance for that high position.

Indeed, looking from a purely human point of view, he could not have been entrusted with a more difficult and ungrateful task. Looking from a supernatural point of view, it would not be difficult to agree that it was such a bitter chalice as to recall the agony at Gethsemani.

To be convinced of this, we have to give a quick glance at what Vilnius was in those days; a diocese spread over an area of 90,628 square kilometers, shepherdless for over 10 years, with a little more than three million inhabitants spilled into a veritable melting-pot of religions, rites and nationalities, situated on the very borders of Russia, and hence exposed in a special way to the process of russification. Furthermore, the territory itself was split apart and contested by militant political factions.

Matulaitis tried to have his sincere and valid reasons heard in Rome. He made known his reluctance, he accented the difficulties which could arise from his appointment, especially in the friction between various nationalities. He humbly hinted at his tender solicitude for the Marian Congregation, a creature of his heart, which still needed him. All was in vain. Roma locuta... and the interests of the Church were at once placed before every other consideration.

He was consecrated bishop on December 1, 1918, and on the Feast of the Immaculate Conception took possession of his diocese. His inaugural discourse, full of charity and fortitude, resounded that day beneath the vault of the Cathedral of Vilnius. It seemed as if each word, grave and solemn, settled on the tempestuous ground of that historical moment like stone upon stone to cement a secure haven within whose sanctuary the prelate wanted to shelter all his children without distinction.

"In the example of Christ," these were his words, "I will try to embrace everyone, to be everything to everyone. I am ready to suffer death for the sake of truth. To you, I only wish to be a father and a shepherd, imitating Christ. The field of my work is the kingdom of Christ, the Church militant; my lot is Christ."

This was the program to which the Shepherd of God adhered with heroic fidelity for seven years, amid opposition of all kinds: persecutions, threats of arrest and death, attacks in the press, provocations, undue interference, attempts to get rid of the bishop even through diplomatic channels. But the motto on his coat-of-arms, which was symbolic of him, always remained "Vince malum in bono."

It is enough to read once again the letter which the Servant of God addressed on November 1, 1921 to the Apostolic Nuncio in Poland, In it, after having hinted at untold

difficulties and anxieties, he adds: "Here, in Vilnius, it is like a kind of hell, where nationalistic and political passions had led some not only to blindness and hatred, but have made them sink into a form of hysteria and nationalistic madness."

In this climate the bishop made four pastoral visitations, which had not taken place in various parts of the diocese for more than ten years. He restored various religious communities of men and women.

He took special care of his Seminary, and he tried to immunize his priests in every way from the plague of nationalism. If it is true that the reaction to this type of intrepid interest was not always what one would have expected, it is likewise true that in the red hot atmosphere of Vilnius, all the virtues of the Shepherd were put to the test.

His heart, under the crushing weight of misunderstanding and hostility, emitted sparks, but they were sparks of heroic charity.

Neither the grave responsibilities of the diocese nor the difficulties encountered succeeded in diverting the Servant of God from his renewed Congregation. Indeed, the very frequent contacts he had in Vilnius with problems related to the conversion of dissidents convinced him even more of the beneficial mission which his Congregation would be able to pursue in this delicate sector and, if he had loved it previously, he now ended up by loving it all the more.

Divine Providence was good to him, and the Holy See was helpful by allowing him to head and direct the affairs of the Congregation. In 1923, he could hold a General Chapter in Danzig and prepare a revision of the Constitutions in line with the Code of Canon Law promulgated only a few years earlier.

Meanwhile, events had made the already difficult situation in the diocese even more problematic. To add a last

drop to his chalice already filled with bitterness, the diocese of Vilnius was divided as required by the Concordat of the Holy See with Poland.

For him it was the hour of Gethsemani; all the bitterness and gall floated to the top. His own person and the supreme interests of the Church were involved, and he did not hesitate for a single instant to sacrifice his own person. It was then that with uncommon prudence, with noble and sincere humility, he turned to Pope Pius XI in a letter of June 27, 1925, begging to be relieved of all pastoral care.

Pius XI, formerly Nuncio in Poland and fully aware of the delicate situation, acceded to the wish of Bishop Matulaitis in a document dated July 14th of the same year.

After taking leave of his clergy, the authorities and the faithful of Vilnius in a most respectful letter, Matulaitis left Poland on August 3rd, almost unnoticed, and headed for Rome.

IN THE SERVICE OF THE HOLY SEE

On reaching Rome, the Servant of God wished to avail himself of this sojourn to check, so to say, the condition of his soul with an eight day spiritual retreat in the Abbey of St. Paul outside-the-walls. Then he looked for an edifice in the Eternal City destined to become the Mother House and active center of the Congregation, and also a college to which the first students would soon be drawn.

He had hardly traced the general outlines of the Roman foundation, when on September 1, 1925, Pope Pius XI conferred on him the dignity of titular archbishop of Aduli and on December 7th of the same year, named him Apostolic Visitator to Lithuania.

This charge, which again took him away for a time at least, from his Congregation, could have disturbed him somewhat, considering the Way of the Cross he had lived in Vilnius.

But this did not happen to Matulaitis. He bowed his head to the sovereign will of the Pope and did his best to remain at the same time as close as he could to his religious family.

The motive for his new mission was based on the changed political situation of Eastern Europe at the end of the first world war. With the creation of the Republic of Lithuania, it was necessary to systematize the dioceses included within the boundaries of the new state, and even more so, since after the Concordat between the Holy See and

Poland, misunderstandings had arisen with the Lithuanian Government, and unrest had been noticed among the clergy and the catholic population.

To placate the troubled atmosphere and to provide for an adequate arrangement of the Lithuanian dioceses, the Holy See thought it had found the best suited person in Matulaitis, both for his prudence and for his special knowledge of that uneasy situation.

The Servant of God immediately turned to the task, and within three days of his nomination as Visitator was already enroute to Lithuania. His mission lasted only three months, long enough indeed, by his persuasive word, his fine tact, his great self-abnegation and patience, of which he had already given proof, to succeed in dissipating any doubt and misunderstanding among the catholics and to prepare a plan for the creation of a new Lithuanian Ecclesiastical Province.

After his return to Rome in March of 1926, he submitted his plan to the Holy See. It was fully and immediately approved. On April 4th, the Apostolic Constitution "Lithuanorum Gente" was issued, and bishops, destined to govern the new dioceses of Lithuania, were nominated on the following day.

The mission could have been called brilliantly concluded, but since Matulaitis was designated by the same Apostolic Constitution to put it into effect, he had to leave once again for Lithuania.

On May 13th in the Cathedral of Kaunas, before the bishops, clergy, civil authorities, and a large crowd of faithful, he promulgated the Constitution in a very solemn form. In his eloquent speech, the Visitator explained the reason for the document and outlined the great importance and the undeniable advantages of its contents. He stressed the enduring vitality of the Catholic Church, which shines brighter

where faith is stronger, and where there is unity among catholics themselves and between them and the Roman Pontiff. That was what the Pope expected, and that was what the document hoped to achieve.

Meantime, almost foreseeing that the end was not far off, he was anxious to push as far as possible the interests of his Congregation, to strengthen and propagate it at least in the free countries of the world, to see it grow and make itself felt, to be able to stand on its own feet. He was pleased to receive an invitation from Cardinal Mundelein to the International Eucharistic Congress to be held in Chicago. He left for the States with the intention, apart from participating in the solemn eucharistic festivities, of strengthening the foundations of his Institute in that country. He visited 92 Lithuanian parishes in the United States and made useful contacts with many fellow countrymen, ecclesiastics and religious.

He studied the possibility of opening new houses.

In September of 1926, he was already back in Kaunas to continue his efforts to establish peace between catholics and the government. Unfortunately, the political situation in Lithuania had worsened. The Socialists, who were in power, were obstructing the realization of the Constitution "Lithuanorum Gente" since they considered it illegitimate, clandestine, and unpatriotic. It was a delicate and tense moment, and above all, a situation full of uncertainty.

Matulaitis intervened with the prudence and tact of an expert diplomat. Within four months, this was the duration of the unforeseen second phase of his mission, he succeeded in making contacts with several members of the government and with the head of state, to whom he sent a memorandum prepared by him and approved by all the bishops.

He carried out his assignment with circumspection, yet resolutely. He assembled the Lithuanian bishops in Kaunas.

To them he suggested a plan of moral resistance against the antireligious decisions of the Socialist regime.

He visited the dioceses, exhorting the people to remain faithful to the Church in spite of all adversity.

He organized Catholic Action according to the norms established by Pius XI, availing himself of the experience gained from his contacts with the Italian counterpart. This was the last important organizational structure which Matulaitis left to his people.

In December 1926, there was a sudden shift of power in Lithuania. A coup d'etat brought down the Socialist regime, marked with injustices and violence, and replaced it with a regime favourable to the Church.

The Apostolic Visitator made quick use of this altered situation to renew discussions about a Concordat between Lithuania and the Holy See. He prepared a schema which he submitted for approval by the bishops in a reunion held on January 15, 1927.

On the 21st, he had already prepared a report on his activity in Lithuania, in which he declared himself happy to have completed his mission. The report was on its way and Matulaitis himself should have left soon after for Rome.

BETWEEN EAST AND WEST

At this time, in order to present in their correct perspective his patient Apostolic activities between the East and the West, we have to go back a few years in the life of the Servant of God.

The thesis for his doctorate, "The Doctrine of the Russians on the State of Original Justice," which he brilliantly defended at the University of Fribourg, and the speech, also in Latin, "De Missionibus inter Russos Orthodoxos," delivered at the International Eucharistic Congress in Chicago, apart from manifesting the constant interest of Matulaitis in all problems concerning Eastern Europe, were as two pillars on which rests that ideal bridge between East and West, in whose construction he had expended all his energy from the dawn to the setting of his priestly life.

Here were two expositions in which were fused his taste for the language of Rome and his longing for the Orient, his unconditional devotion to Rome and his passionate love for the East.

Today one cannot but appreciate the profound study and diligence that Matulaitis impended in learning all he could of the spiritual world of Russia. He had already set to work to disclose and manifest all the points of similarity with Rome as well as the divergencies. In this research he was more disposed to dwell on agreement rather than on variance. At St. Petersburg on January 1, 1911, he wrote in his Diary: "We have to think especially of the mass of believers in

Russia and Siberia, where so many guideless souls are straying from the true way."

It was not with a theoretical knowledge, but with a living and warm approach that Matulaitis tried to penetrate into this world which he dreamed of bringing back to Rome.

In 1911, at the home of John Deubner, he began to direct the so-called "Apologetical Thursdays" in which Russian students from the various academical institutes of St. Petersburg took part. Some of them, having attained high positions both in the armed forces and in civilian life, later found their way to Catholicism, some even to the priesthood.

The nomination of Matulaitis as bishop of the large diocese of Vilnius marked a decisive turn in the attitude and ideas of the Servant of God on the apostolate among Oriental Christians in general and specifically among the Russians. He contributed in no small measure to the definition and formulation of guiding lines by the Holy See for this particular and delicate sphere of ministry. (12)

Other priests and other bishops, even after a lifetime among the Russians, had been unable to find a way to communicate with them, either because of prejudices or by reason of personal or nationalistic interests. Here we have to recognize in Matulaitis a man of clearly superior moral and spiritual stature. In such a heterogeneous atmosphere of

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(12) To show how dear the mission for the return of dissidents to the Church was to the shepherd of Vilnius, it is enough to quote the meaningful words with which he ends his letter on the occassion of the election of Pope Pius XI: "Ut Deus Optimus Maximus det populis civibusque qui nostras incolunt regiones veram pacem concordiamque mutuam, utque devii ab unitate Ecclesiae Catholicae... in Ejusdem redeant sinum atque ad Tuae Sanctitatis obedientiam paternam." (Letter written February 7, 1922).

nationalities and religions as in Vilnius, the Bishop desired and looked solely for the paramount interests of souls and of the Church. With his eyes fixed on this one vision of God and of the Church, he stretched out his arms and opened his heart to the separated brethren.

Thus it was that Idolta had its White Russian parish, that a foundation for White Russian Marian Fathers was opened in 1924 at Druja, housing men of exceptional merit as Father A. Cikoto, first superior of Druja and third General of the Congregation, Father F. Abrantovic, first Ordinary for White Russians in Charbin, greatly admired by the renowned White Russian poet, Janka Kupala, and Father J. Hermanovic, missionary, novelist, and poet. This first group of Marians of the Eastern rite worked strenuously for the welfare of their White Russian fellow citizens and other Russians for the greater part Orthodox Christians.

Far from reserving this apostolate to his Congregation, Matulaitis used other volunteers. In 1924, he gave permission to the Jesuits to open a novitiate for the Eastern rite at Albertum, in his diocese. A year later, he handed back to the Basilian Fathers the church and monastery of Torokanie, accompanying this gesture with a recommendation of apostolic overtones: "Enixe et magnopere hortamur, ut dicti patres saluti animarum circumjacentis populi strenue incumbant atque ad unionem cum Ecclesia Catholica Orthodoxos loci pro viribus adducere in Domino satagant." (13)

He personally received into the Church the Russian Archimandrite Philip Morozov, whose later apostolate proved so fruitful among the Russians in Vilnius.

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(13) Letter written June 24, 1925 at Vilnius.

This work of Matulaitis, woven out of untiring patience, was accompanied by difficulties and distrust. The harvest, however, was not negligible. In his report on the state of the Diocese of Vilnius, sent to Rome in 1923, he wrote in the style of a war bulletin: "In the past four years, 7,025 schismatics of the Diocese have come back to the Church."

The immense field of work opening before his eyes was seeded with centuries-old prejudices, but the Servant of God succeeded prudently and charitably in opening a breach which would have reached flood proportions had not the iron curtain fallen when it did.

PRELUDE OF GLORY

Archbishop Matulaitis did not return to Rome whe he was expected. "Sister Death" had changed his itinera at the last moment, and the Servant of God returned to t Legions of God while his sun was still shining high abo the horizon of his apostolic day.

It was not his old illness that cut short his existence (14 not the illness that afflicted him almost since childhoo whose pains he tried to conceal so that they would not noticed.

He died on January 27, 1927. The last sigh of his so was for God and for his religious family. He left as a herita to his Marian sons the rallying clarion call, "Form yo ranks and sacrifice yourselves."

He was reminding his sons that their small grou could not make itself felt except through sacrifice. Blessii them with a smile on his lips, he closed his eyes in peac

The sad news of his death reached Rome. It spre from Lithuania to Latvia, Poland, and the United State wherever there was a small Marian cell.

The sorrow and the admiration for the Servant of Gc was universal. The honours paid his memory by all soci classes, even by those of the opposition, were truly solem

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(14) The Servant of God died after a surgical operation for an acu ruptured appendix.

Death had destroyed every vestige of passion. People mourned the man of God who in a single embrace included all as true brothers. He had been everything to everyone to gain all for God.

His remains, interred in the Cathedral of Kaunas, were transferred in 1934 to his native parish of Marijampole where, 63 years earlier, he had been baptized, and where he is now awaiting that crown of glory, which we trust, the Church will soon confer on Him. Our Lord must surely have granted it already as one may infer from the extraordinary number of people who gather at his tomb and from the numerous signs which God has permitted in testimony of the sanctity of his servant.

These signs are the harbingers of his glorification. They are, as it were, the faint tolling of the first vespers of his feast, the prelude to glory for this faithful Servant of the Church. (15)

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(15) Pope Pius XI, during an audience granted to the Congregation of Marian Fathers in 1934, referred to Matulaitis, their Reformer, saying: "This man was truly a Saint."

THE SPIRITUAL DIARY

This brief biographical profile presents and introduces the readers to Archbishop Matulaitis, author of the Diary. His personality, complex and multifaceted, but extraordinarily rich in interior vitality, shines forth in his Diary in current freshness and harmony.

The daring and pioneering activities of the Servant of God must be appraised in the light of time and circumstances that were not always favourable. His other writings of a general or specific nature, as the Instructions, the text of the Constitutions, his copious correspondence, various notes and reports relating to his duties as Superior General, bishop and diplomat, fall in the occasional category.

The Diary, for its freshness, objectivity, and spontaneity, allows us to penetrate more easily and deeply into the soul of the Servant of God and to discover his inner greatness.

Although it reflects one particular period in his life, the Diary is not written with rigorous adherence to the calendar. It is rather the result of an instantaneous inspiration, of a driving need to open his heart to and cast a glance at God. It is precisely this inspiration, this uninterrupted need of God, that fuses and binds together these pages of feverish almost tormented spirituality. Perhaps this is why these pages emanate a spirituality that reaches out and is more comprehensible to modern times.

It is a ship's log-book of his not always easy voyage, a modern "itinerarium mentis in Deum," which occasionally

offers outstanding insights and revelations reminiscent of the Confessions of the great Bishop of Hippo. As in all his early diaries, here, too, he wrote what he wanted, as much as he wanted, and as he wanted. The hard years of the first world war abruptly interrupted his trend of thoughts and reflections, throwing him into a whirlpool of activities for which he been preparing himself.

These included new worries that assailed him, fresh channels and outlets through which he was to direct the movement of his spirit, always intent upon the renovation and consolidation of the Marian Congregation, to which he tried to give a legislation befitting the new times.

His Constitutions can be considered as the ideal continuation or better as the logical development of his Diary, to which they are linked and by which they are clarified in the sense that the Diary already contained some directives and determinations which were later given a definite shape and order and formed the basis for the superstructure of his Congregation.

The Diary contains far more than principles enunciated with greater stress, far more than directives indicated with a less marked sense of calculation, far more than counsels and exhortations expounded with fervour and enthusiasm. In a word, the whole man is in the Diary, the man of thought and performance, the contemplative and the man of action, the man who knows what he wants, the man with a universal and truly catholic outlook, and yet at times, the man so mystically tender that he reminds us of St. Teresa of Avila.

The Diary begins with a reflection which is a program and an avowal by the Servant of God. "Let my motto be: to seek God in all things, to do all for the greater glory of God, to carry the Spirit of God everywhere, and to pervade all things with it." (St. Petersburg, October 10, 1910).

Some days later he wrote: "The final end of all our interests must be the Church, which is the Kingdom of God on earth; it must take precedence over all else, riches, inclinations and goals, even the noblest." (St. Petersburg, October 24, 1910).

We must not deceive ourselves that this was just an enunciation of a more or less vague decision. On the same day he writes: "He who wants to lead a life free from all danger and suffering is not suited for our Congregation, where each and everyone is expected to be sooner or later found out by the Government and punished by prison or exile. As a postulant, each one must prepare himself for this eventuality before being received into the novitiate, and remember it well." (St. Petersburg, same date).

He has a precise and rich concept of christian mortification, equally orthodox and modern. He writes: "The aim of mortification is to render the body a more fitting instrument of the soul, not to waste and destroy it." (St. Petersburg, November 29, 1910). This is the remark of an ascetic and psychologist who has found that the right measure in everything serves its own end.

Here is a man with a truly universal and catholic vision, as we have depicted him, and his Diary reveals him as such: "We must learn to rise above nationalistic quarrels and prejudices, to serve everyone equally, to go first where the glory of God requires it most." (St. Petersburg, January 25, 1911).

Later, as Bishop of Vilnius, in a region permeated with nationalistic bias, he will keep faith with this decision without regard to the cost. From the expansive vision of a risky and dangerous apostolate, behold how he wafts himself with a stroke of his wings into the sphere of mystical effusion.

"O my God, I am afraid I may be less pleasing to you than I would like to be." (St. Petersburg, October 24, 1910). Also: "O Lord, how much I do love you! Grant that I love

You always and unceasingly. My heart is burning, I would like to shed my blood for you even to the last drop."

These are not sterile sighs; they spring from the depths of his humility. He wrote: "If I may ask You something, Lord, grant that in your Church I may be like that ragmop, which after use is thrown into a corner. May I also be so used and consumed as long as there is a corner in your house to be cleaned. Then, let them throw me away..." (St. Petersburg, January 13, 1911). In his intimate union with God he must have had moments of great consolation and mystical sweetness.

With the inspired rapture of a psalmist he wrote: "How sweet you are, o Lord! Who can describe it?"

"If you have so deigned to comfort and console a miserable sinner, what must your servants, your saints have experienced!"

It would take too long to brief through all the pages of the Diary. That would be defrauding the reader of the personal impact he will receive in meeting in its pages a truly holy soul.

From the samplings we have offered, we leave it to the reader to read the full Diary, convinced that the reader's soul will be touched as if by chords from a prodigious keyboard and feel the vibrations of the soul of Matulaitis, sometimes happy, sometimes sad, at times grave and at times ecstatic. May the echoes of the reading leave the reader's soul long inebriated with the cup of mystical love.

In concluding this brief introductory note, we must cite what the Servant of God wrote in Fribourg under the date of February 23, 1914. "O Lord, do not cast me aside, have mercy on me, *allow me to be numbered among your Saints.*"

This was his strongest aspiration. It is also our most ardent desire. We lay it confidently at the feet of the Church, our wise and loving Mother.

II. SPIRITUAL DIARY

OCTOBER 10, 1910

My motto shall be: to search for God in all things, to do all things for the greater glory of God, to bring the spirit of God into all things and to fill them with it.

May God and His glory be the center of my life, the axis of all my thoughts, feelings, desires and works.

The glory of God and the salvation of souls! Can any end be higher, more sublime, than this? How trivial everything else seems when compared to it! Of what value are even the best and noblest goals of men beside it?

Is it worthwhile and right, therefore, to pledge our entire lifetime to this end, and all that we possess: wealth, talents, and even life itself?

OCTOBER 15, 1910

Ever mindful of these exalting words of Christ: "Be you perfect, as your heavenly Father is perfect," the Saints strove with all their might to attain perfection. They tended toward this ineffably high end by trying constantly to become more and more like Jesus Christ. Hence, if I really want to follow in the footsteps of the Saints, the end of Christ's life must also become my end; those tools and means which Christ used must also become my tools and means.

What did Christ desire? — To establish God's kingdom here on earth, i.e., our holy Church. And what was His way to this goal? — The way of utter self - abnegation in deeds, difficulties, humiliations, persecutions, suffering; He followed this way until He was crucified, until He gave His life. What follows from this? *That, of our own free will, wholly denying ourselves, all of us must offer and consecrate ourselves fully to the Church.*

To me the core and essence of our vocation is: we must freely and voluntarily renounce ourselves, our comforts, conveniences, appetites and pleasures; we must renounce this world's riches, goods, and vainglory. On the other hand, we should give and consecrate ourselves wholly, all our natural and supernatural talents, to the welfare of the Church: its defense, preservation, propagation, growth, and progress. Please, God, give me the grace never to forget this!

What would be the best means to achieve this end? It seems to me that our tactics should be not so much those of defense as of aggression — attack and conquer. Animated by the spirit of Christ, we must strive to gather and organize about us men of good will; we must train and prepare them for work; then, together with them and through them we must bring Christ into all things and everywhere, renew and revive all things in Christ, gain all for Christ, attract all to Christ. Lord Jesus, enkindle our hearts with the fire of this zeal. I shall pray to you for this favor.

OCTOBER 17, 1910

Our task must be: to be perfect and to perfect; to perfect ourselves and to perfect others and their works. We must perfect ourselves in the spriritual life by selecting those spiritual exercises which especially impel one more toward a conscious supernatural life, as, for example: a pure, supernatural intention (this should become habitual in our lives), particular and general examens of conscience, meditations, spiritual reading, a good and conscientious confession, made at least once a month with sincerity and open - heartedness, a report on our spiritual life to our spiritual moderator. In other matters let us strive to add a specialty to our general education, use our time most purposefully, render to our superiors a thorough report on our exterior works and life.

As we thus perfect ourselves we must try to help others achieve perfection; for by serving others, by contributing to their higher perfection, we also perfect and rise higher ourselves.

OCTOBER 18, 1910

Although we entered an old Institute, we are faced with the task of building and creating anew. We shall have to draw up instructions and other regulations ourselves.

What will be the best way to do this? Of course, first of all, we must seek enlightenment in prayer; but we ourselves must also do whatever we possibly can. It seems to me the best procedure would be the following:

a. First, we must ascertain as best we can what others have achieved in the matters which are important to us, to what conclusions have experience, knowledge and life itself led others in these things, so that we might not repeat work which has already been done.

b. Then we must try to adapt our predecessors' knowledge, instructions and norms to our own life, to those circumstances in which we happen to work and live. We must decide what is to be retained of our inheritance from our forefathers, and what is to be changed, discarded or added. In short, we must form the rules out of the material collected.

c. Moreover, we must strive to observe and live these rules with all our heart. Even the most splendid rules will avail nothing unless they are kept, unless they are built into the foundation of life. It would be better to have fewer but observed rules. And we must be careful to choose and retain only those rules which correspond to our end, which are prudent, useful, and practical.

While these newly made rules are being put into practice, each of us should jot down comments as to his success in observing them, as to obstacles and difficulties, as to whether they are of benefit or a waste of time, as to improvements, ward the old rules if in the course of time the necessity of their change should become apparent. These matters should be the concern of superiors especially.

d. After the rules have been sufficiently tested, the members of the Community should either convene to discuss their observations and experiences or, at least, send the collected material to a specially appointed committee, which would arrange it and using it as a guide introduce the necessary changes in the existing rules.

e. Finally, the corrected and tried rules should once more be put into observance and included in our book of experience as more or less stable.

The procedure outlined above is applicable not only to rules and instructions but also to works, institutions, etc., even to the entire Congregation in certain aspects. For, not only the individual but also the Congregation must perfect itself and go ever forward.

I shall strive to put all these things into practice.

OCTOBER 22, 1910

The foundation of all our plans and works should always be the sanctity of our personal life; only then will our works have a base on which to stand firm.

In seeking our spiritual perfection we should spare neither time nor industry; this most important task of all requires our whole - hearted dedication. What would it help if a man gained the entire world, yet gravely harmed his soul or caused it even the slightest damage?

O Lord, help me to remember this always!

Taking into due consideration individual talent, the Church's needs, the work at hand and the institutions we have, our religious must be trained and educated regardless of the cost in toil and money. Perfection and the tending toward it must be the principle not only of our spiritual life but also of our works.

Where the spiritual education of the religious and their preparation for work for the good of the Church and God's glory is concerned, our Congregation should not spare money, toil, or men. We must prepare men who are good and fit.

The Congregation should be continuously concerned about itself, the vigor of its organization, its discipline, order and spirit; it should take pains not only to maintain but also to elevate and perfect order, discipline and spirit. Just as the individuals, so, too, the Congregation itself must continuously tend toward higher perfection: in the spiritual formation and education of its members, in fitting and preparing them for their work in the Church, in the progress and perfection of its works and institutions; also in the constantly better order, harmony and unity of its own life as a Congregation, as an organization.

If the Congregation devotes men, money, and labor to all kinds of other institutions, then it should certainly spare nothing — neither men, nor toil, nor money — to maintain, strengthen and perfect itself as an organism: its life, spirit, discipline, order, and structure. All our efforts should be directed toward the achievement of sound, internal organization because in it lies our strength.

With this purpose in mind, why not visit other institutions, and examine their way of life, rule and work? Why not adopt the good things which others have acquired by long

years of experience, by prayer, by God's guiding inspiration and particular graces? Why not learn whatever we can from others? We can appropriate something useful from all. Why not study the Constitutions, Instructions, Rules, etc. of other Orders? What experience, what spirit, what supernatural light may be found therein!

Let us observe how secular people found and develop their institutions. They not only travel throughout Europe but often even tour America to study how similar institutions are established and directed. The good things they observe they later strive to introduce and foster in their own countries, adapting them to local circumstances and conditions. Why not follow their example in our efforts to secure sounder organization, direction and order in our Congregation?

Our Congregation therefore should devote its best, wisest, most devout, talented and fit men to preserve and perfect its organism. The right men should be selected to direct novices, to teach the younger religious etc. It would do no harm to visit other Congregations from time to time to study their way of life, to seek out what might be good for us to adopt, to learn how to avoid all sorts of difficulties and problems. We should therefore be careful not to burden novice masters and superiors with extraneous duties which would prevent them from serving the Congregation effectively and exclusively.

The various works and institutions administered by the Congregation follow in order. Here, too, the principle of perfection and continuous progress in perfection is valid, not only that we may not be inferior in our works to those living in the world, but also that, wherever possible, we may surpass them and become an example to them.

OCTOBER 24, 1910

It is important to begin every project where it must begin; with the immediate apprehension of the essence of the thing we are striving after. We must always, therefore, first of all consider the purpose, the essence of a thing, then after deliberation decide whether the end is good, whether the thing is suitable. And only after this should we begin to worry about the elimination of difficulties and obstacles which impede the realization of our aims, about the search for the means most apt for the attainment of the end.

Man is prone to defer the perfecting of his spiritual life or even neglect it altogether whenever he is faced with an opportunity to do something good for others. Sometimes man allows himself to become involved in such a whirlwind of all kinds of tasks that he has no time left for himself. As he lives and works thus, frantically, man's spirit languishes, becomes arid, squanders itself and finally founders. As our spirit cools and becomes cold, our zeal loses its vitality and gradually our works become moribund. The perfection of one's self therefore, must always come first.

Just as we quickly become lax in our spiritual life because of all manner of outside activities, so, too, because of these same activities we easily push the needs of our Congregation back into second, third or last place. But this will never help, not only the Congregation, but also ourselves, and those works because of which we are so ready to become so negligent in spirituality. The Congregation is the mainspring of ourselves, of our work, of all activity: it is the foundation of our life. The greater the order and direction in the Congregation, the greater the spirit of God in it; and that much more will we be able to grow and flourish spiritually and make our works be more successful, fruitful and firmly founded.

No institution can exist properly and flourish unless it possesses dedicated men. So, too, the Congregation cannot live and flourish unless enough men dedicate and consecrate themselves to it. The larger the Congregation becomes, the more difficult become the conditions in which it must live, and the greater becomes the number of religious who must exclusively and utterly dedicate themselves to its service.

These dedicated men must have the cooperation of all the others: through their example, ideas, advice, preservation of discipline and spirit, initiative, moral support, etc. The better the religious build, adorn, furnish and set up their spiritual home, the Congregation, so much the more comfortable and pleasant will their life be therein. The greater their love of God and charity among themselves, the more fervent will every religious be: Each will then bear that fire which enkindles others.

To sum up all that was said above, I think it would be ideal if we could arrange our life in this manner:

I. (1) God must be the center of our life: His greater glory must be everything to us.

(2) The Church, the kingdom of God on earth, and all its needs must be the end of all our solicitude, work and efforts. The Church must be placed above all this world's riches, goods, aims and goals even the noblest goals.

II. It seems to me that in our personal life each of us should:

(1) Place our personal perfection and sanctification first.

(2) Strive sincerely to do our share in maintaining discipline, order and spirit.

III. The Congregation as such should hold to this procedure:

(1) it should spare no effort in its solicitude for the spiritual perfection of every brother religious.

(2) The religious should be so prepared for their duties that they would not only be able to discharge them capably but would also be an example, a living sermon, for people in the world.

It often happens that we become preoccupied with the difficulties which confront us or even with those which may occur sometime in the future, if ever; we begin to complain because we do not have immediately at hand the means we need, etc. And we begin to wonder how to remove all those difficulties and how to procure all the necessary tools. The whole affair often ends thus: we no longer go toward the end itself.

We should act differently. If the end is good and suitable, if it can bring glory to God and good to the Church, we must boldly go to work and tend toward it. If we really renounce ourselves and dedicate ourselves entirely to God, we will find a way to conquer the difficulties or, at least, to bypass them, and our plans will be realized.

Only let us not be afraid to suffer for God's glory and the good of the Church, let us not be afraid, so to speak, to take a risk. A veil hides the future from our eyes, and so we are often forced to take risks in everyday life. We can all the more afford to take chances because here we need not fear losing. Even if our plans or work be unsuccessful, God will accept our good will, our plans and our efforts. With God we will lose nothing; we will gain.

And among men? What can we lose that is so very important? Why should we be so apprehensive? If we really have renounced and abandoned everything for God's sake, what can men do to us? They cannot take God from us; they cannot close the gates of heaven against us; they cannot thrust us into hell if we do not wish to go there; nor can they push us off the earth. Wherever we will be sent we will find people and will be able to work for their salvation. Finally,

God is everywhere and the way to heaven is the same everywhere.

Lord, grant me grace to sever all the ties which bind me to this earth, to renounce all worldly trifles, to free myself from all kinds of worldly desires, appetites, pursuits and plans so that I may boldly say: I no longer fear anyone on earth, I only fear you my Lord, my God and Creator; I fear only that I may please you less than I am able, that I may do less for your glory than my powers, aided by your grace, can perform.

But I have deviated from the idea which I had wished to propose. It is based on my own experience and that of others.

At times a man feels the need to begin a more perfect life, to join others and be in communion with them, to enter a monastery. He would do so gladly but here before him loom all kinds of obstacles: debts, parents, relatives, friends, all sorts of initiated and unfinished business. Man is so tied down here!

If you begin by merely trying to free yourself from all these difficulties and by saying to yourself that later, when you have solved your problems, you will decide whether to enter the monastery or not, and which one, you will hardly come to a decision. You will become ensnared by your impediments and languish in them.

You must first say to yourself the strong words which would stir you, arouse all your energies: I want to become a religious and I must. If you can, bind yourself somehow or other to the Community of your choice and only then begin to seek means to overcome your difficulties as expeditiously as possible. If but a really powerful will be present, a way will be found to pay off debts, to cut ties with relations, to disregard acquaintances and their gossip and to be unfearful about the collapse and ruin of the work you have begun.

It is still worse when we begin to imagine all kinds of probable and often improbable impediments. And what does not our fancy create and fashion?

What will happen if I become ill? What if they throw me into prison, exile me? And so on. Here you must stop and say to yourself: do you want to be a religious, or not? Then courageously take the road which the Lord indicates to you. There will be time later to consider how your difficulties must be handled and overcome. When God permits misfortune He also gives us help to bear it and teaches us how to extricate ourselves from it.

He who wishes to insure his life overmuch against all possible calamities and hardships is not the man for us. Everyone in our Congregation must be prepared for the eventuality that sooner or later the government will detect and punish him. We may be sent to prison or into exile. We must prepare ourselves for this already during our postulancy before entering the novitiate; and afterwards we should often recall the fact that falling into the hands of the government must not be unexpected.

It would therefore be advisable for each of our religious to learn how to provide himself with the necessities of life, how to earn his living either by manual or mental work so that he might be prepared, wherever he is sent, to land on his feet and be self-sufficient until his fellow religious come to his assistance.

Naturally, however, we must be as prudent and as careful as possible to avoid such a misfortune. But we must be moderate also, lest too great a fear cause us to become negligent in our work for God's glory and the welfare of the Church.

A man is in a far more terrible prison when he lives inoperative and dormant, like a worm enclosed in its cocoon, than that of someone seized and bound by fear. We are afraid

lest we be imprisoned and exiled, yet we enclose ourselves in a more dreadful prison — the prison of somnolence, inactivity, of dark night where man spoils and rots — we sentence ourselves to jail because we drop out of the ranks of the true, active workers of the Church.

Of what good is this kind of life? Would it not be better to be exiled and imprisoned for Christ's sake than to languish of our own free will in a prison made by our own hands, than shamefully to wear chains fashioned by ourselves and locked by our own base fear?

But what is most deplorable is that a man who lives for a longer time in this sort of exile and prison begins to decay, because he is forced to live without God and often against God's will.

While, on the other hand, if we should be deported or imprisoned because of our labors for the glory of God, for the Church and for the salvation of souls, we would have the consolation of knowing that we would find our Lord and God there. If we should have to stay in prison for God and with God, would it not become a haven of repose and would not our exile then become a paradise?

But why should we be so afraid of the civil authorities? We mean them no harm. We have no intention of toppling thrones or of overthrowing governments; we have no desire to join any political or national parties, to support one faction or another; we are determined not to mix in any political or national feuds. In short, we do not intend to disturb the civil order or welfare in any way.

We want only to become more and more perfect ourselves, to live ever more perfectly according to the spirit of the Gospel. Our only wish and prayer — and for this we are willing to sacrifice everything — is that the name of our Lord be glorified everywhere, that our Mother, the Church,

grow, flourish and increase. These aims cannot but help to promote the greater welfare of society and of the state.

How hard man tries to defend his future against all kinds of unforeseen mishaps! How strong his desire to protect and insure himself against all calamities!

But is this possible without God? One trivial thing can destroy our dream castle, one incautious word, one illness, one evil man can ruin everything we have built with such great pains. And what about death? Does a man not feel more secure, does he not face the future more confidently when with lively faith he entrusts himself completely to Divine Providence? For, not a hair falls from our head unless God wills it, nor does the tiniest bird die without God's knowledge.

While working toward our end we should do everything we can to avoid obstacles and difficulties, snares, adversities, prison and exile; but, on the other hand, we must never renounce our vocation, our sublime end, because of various difficulties and dangers, nor consent to do less or even nothing for God's glory and the welfare of the Church. We should prudently avoid perils; but when the occasions arise, we must confront them directly and resolutely.

Let us be astute, modest and prudent. Let us do what is possible but let us also be resolute and boldly tend toward our end, firmly believing that the hand of Divine Providence leads and holds us. Just as a child rests tranquilly in his mother's arms, so let us work even more tranquilly and repose in the embrace of Divine Providence.

Estote prudentes sicut serpentes et simplices sicut columbae. Nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum coelorum. Be cunning, then, like serpents; yet for all that, as innocent as doves. If you do not change and become like little children, you will not enter the kingdom of heaven.

The children of this world are more cunning in their affairs than the children of the light are in their works and efforts. How often it happens that the children of this world surpass us in diligence, zeal, fortitude and audacity as they toil and sweat at their occupations!

In the face of this, what should we do for God? Is it not our duty to go where we can gain more for God, where we can save the most souls, i.e., where atheism, tepidity, immorality and apostasy abound? Should we not try to gain entry and even intrude wherever something may be gained for Christ and His Church? If one way is barred, why not search for another? If one door is closed, let us break in the other. If one window is shut and nailed down, let us make another so that we may bring in light.

We who call ourselves the followers of Christ, the servants of His Church, the heralds and propagators of His kingdom, His army, how we should blush for shame! Look at what people do to accumulate a fortune. They abandon not only their homeland, friends, and relations, but even wives and children; they travel to foreign countries across the seas; they fear neither cold nor heat; with great danger to life and health they burrow under the surface of the earth — and all for the sake of an ephemeral thing: money.

Should we not strive to find our way, even by stealth and intrusion, into any place where there is hope of gaining something for Christ and His Church: into societies and unions, into various countries, and especially into the larger cities where there are universities and young people, so that we may bring Christ to them, so that Christ's true teachings may replace the false doctrines which hold sway there now; into workers' associations and unions, so that these may become a weapon and a bulwark for the faith of Christ and

the Church instead of a hotbed of sedition and revolution; and everywhere else where the greater glory of God may be served?

Religious life and spiritual formation are difficult under our present circumstances. Therefore, why not seek a better, more suitable place? If we cannot make our novitiate properly in Russia, what is to prevent us from leaving the country? All we need is to be sincerely willing. We can always find ourselves a place somewhere: in Switzerland or America, for example. If one way is blocked, why not look about for another? If we are forbidden one country, why not try another? If one door is shut, let us break in another. If one window is barred, let us make another to let the light in.

Our work and life should follow the same pattern. If someone ejects us through one door, let us return through another, even through the back door; if Christ's greater glory and His Church's greater good demand it. If they should throw us out of one window, let us climb back in through another just so that we may bring Christ's spirit everywhere and may gain all things for Christ and His Holy Church.

OCTOBER 25, 1910

If all sorts of pernicious, anarchistic and revolutionary societies know how to hide so effectively and to live and work thus in concealment, then why cannot we for the sake of the Church and of that same society from which we are forced to hide find ourselves a secret spot where we may be so concealed as to hide our identity from whomever we wish? We surely should be able to keep our plans and work a secret!

The early Christians had to spend so many years hiding in catacombs, in cellars, wherever and however they could,

yet they lived, assembled, organized and worked so successfully and fruitfully. Are we not the children of their children? When the need arises, why not follow in the footsteps of our holy forefathers? Their prayers, intercession and patronage will surely lead and aid us. If we only had their great spirit!

And how much we need that spirit in these days! The Church is being persecuted everywhere or, at the very least, its liberty is being restricted: it cannot exercise its ministry or multiply as it should. There are countries which do not admit certain religious orders: other countries expel religious, forbid them to exercise their duties publicly and ban religious vocations.

What should be done therefore? Must we renounce our vocation? Must we abandon the way which God has shown us? Must we be continually bowing and complying with the unjust laws and desires of the foes of the Church and just do nothing? Must we surrender our most cherished ideals and, contorted by fear, inertly corrode somewhere? If we should behave thus, we had better be prepared to witness the day when we will not be even permitted to be Catholics.

But no! Undeterred by any obstacles and fearing nothing, we must courageously and firmly tend to our end on the road God has indicated, along which His spirit leads and urges us.

If the fullness of the spirit of God is in us, we will finally conquer all. No one can fetter the spirit, imprison it, or keep it in exile. The spirit will not be contained; it will breach anything.

Enkindle our hearts, o Lord, with the fire of your love! Give us your Holy Spirit so that, having truly renounced all things, we may dedicate ourselves fully to your glory and to your Church!

Various destructive groups with branches operating throughout the world work to undermine the Church and society. Are we to stand by helplessly and quietly? No! We must muster our Catholic organizations; we must wage Catholic action against these subversive societies and their evil machinations. May the early Christians be our leaders and examples in this.

O you Christian warriors and heroes of our faith, who, with the help of Christ, shed your blood that the Church might grow, help us to be brave and strong enough to follow your example.

OCTOBER 27, 1910

What should be our distinctive characteristic, once we have left the world and entered the monastery?

That we do not seek ourselves but only Jesus Christ. "Non quae sua sunt, sed quae Jesu Christi, quaerant." That we do not seek our own advantage but that of Jesus Christ. That we do not use the Congregation as an instrument for the fulfillment of our own will, for the attainment of secondary, personal or national ends, for the realization of our own various plans, but as a means of showing our greatest concern in how to please God more, how much we can do for His greater glory, how we can better serve our Holy Mother Church. Quaerite primum regnum Dei et iustitiam eius, et haec omnia adjicientur vobis. "Let your first concern be the kingdom of God and what He requires of you: then you will have all these things thrown in for good measure." (Matth. 6,33)

By seeking God with all our hearts and by serving His Holy Church with all our might, we will best serve men, society, nations and all mankind, because salvation can be

found in no other but in our Lord Jesus Christ. "Non data in aliquo alio salus, nisi in Jesu Christo." All of us should be imbued with this one great idea, so that we would indeed seek God in everything, so that among the many and various means at hand, splendid though they may be, we would select those which would increase God's glory; so that when we work with all kinds of institutions, associations and organizations of men, especially the godless sort, we would strive with all our power to bring God into them — to revive, fill and renew all in the spirit of Christ.

O Holy Catholic Church, true kingdom of Christ on earth, my dearest beloved! If I should forget you, let my right hand be forgotten; let my tongue cleave to my palate, if I should not remember thee, if I should not deem thee, my dearest Mother, above all my joy! Si oblitus ero tui, Jerusalem, oblivioni detur dextera mea. Adhaereat lingua mea faucibus meis, si non meminero tui, si non posuero Jerusalem super omnem Laetitiam meam.

May these words of the psalm be the incessant cry of my heart! Grant us, O Lord, the grace to be dominated by that one great thought: to toil and suffer for the Church. May the Church's trials, tribulations and wounds be the trials, tribulations and wounds of our heart. May our hearts burn with one desire: to dedicate our life to God and the Church, to become used up and consumed in toil and battle for the Church without hoping for anything in this world, without seeking or expecting any personal gain! May we have that great courage which fears no obstacles created by the world and its powers, which does not become fainthearted but leads us boldly into action and battle for the Church wherever necessity urges most, that is, wherever the civil authority persecutes the Church and monastic orders, hampers the religious life and activities of the Church,its societies and institutions! May we fear only this one thing: to die without

having suffered or toiled or gained anything for the Church, the salvation of souls and God's glory! May our thoughts and desires ever have this goal: to bring Christ and His spirit everywhere, to everyone, into everything, to glorify the name of the Catholic Church everywhere.

Toward this end we should use all possible licit means: the habit of secular priest or where it is expedient that of a religious or even of a layman; the trades, work, goods, our own blood, and all things. When the need arises why should we not use everything God has created and is good for the greater glory of God and the welfare of the Church. "Omnia vestra, vos Christi, Christus autem Dei." All things belong to you, and you to Christ and Christ to God. All things — all fields of activity, especially the sphere of priestly ministry which is allied with the instruction and organization of men in all its latitude; of course, we must always select the work which will make for the greater glory of God and is most necessary to the Church.

In what things, particularly, should we excel? In self-denial and total dedication to God and His Church; in interior life, and at the same time, in diligent activity with and among people, gathering about us all men of good will; in zeal and courage, without vacillation or timidity prepared for everything (and risking everything) for the greater glory of God, the good of the Church and the salvation of souls; in the spirit of initiative, which is disciplined and orderly, however, and bound by the bonds of perfect obedience. Everyone of us must strive to excel in something or other, to become a specialist, so that we may become an authority for others in the field. But this specialization must be disciplined, purposeful and organized so that one would not go into it just for himself but for the benefit of all in the Community. We should live together in closest unity, joined by the bonds of fraternal charity, ready to give our lives, one for all and all for one.

It seems to me that in these times it should be our particular duty to induce greater numbers of people, a broader segment of society, into more active participation in the defense and propagation of the faith and of the Church, in other words, to popularize apostolic work in such a way that good Catholics who do a great deal of work for charitable institutions would then also devote themselves even more to the defense and propagation of the faith and the glorification of the Church.

How much good laymen and laywomen could do if they were only instructed and enlightened beforehand in matters of faith, informed about the needs of the Church, enkindled with the fire of holy zeal and then organized into groups and attracted to the work of spreading the faith! They would be able to bring Christ into places we priests could not even approach.

We should, therefore, gather about us people of good will, lead and guide them into work for God's glory and the defense and propagation of the faith. The special characteristic of our activity among men should be: knowing how to organize, unite and attract them for the task of protecting, increasing, and exalting the Church.

NOVEMBER 14, 1910

I am going to be careful not to neglect work because of prayer, nor prayer because of work. "Ora et labora." Pray and work.

Without continual prayer our soul languishes and becomes arid; our energies dwindle and give out; our spirit dissipates itself and our work becomes markedly sterile.

On the other hand let us not forget that we worship God and serve Him not only by prayer but also by our labors for His glory.

In the midst of our activities we must acquire the habit of interior life, of continual spiritual prayer, of knowing how to feel Jesus in our heart and of placing ourselves and our works in His presence.

It is most important to get into the habit of devoting little intervals of free time to prayer, that is, while passing from one occupation to another, while traveling, while taking a breather away from work, people or from one's regular duties.

We will not persevere long in the active life which we must live without such continuous prayer, without constant elevation of the spirit toward God. But let us remember, too, that work, refreshed and sanctified by brief ejaculations to God, by brief elevations of the mind and heart to God, perfects us greatly and unites us to God.

After spending a day in this manner, we will feel a wonderful tranquility of spirit and joy of heart when evening is at hand; we will feel that the day has not been empty.

NOVEMBER 15, 1910

What will be the good of having the finest Instructions if we will not observe them? If we observed them properly, it would be better to have fewer rules than to have many and not live up to them.

However, monastic life must be entirely founded on order. Common life must never be permitted to flow freely like a river. Religious life must always be strictly determined by the Constitutions, Instructions, Rules and the superiors. It must be a life of regimen, direction and discipline. Religious who are sent out for work must be given instructions in writing, whenever possible, so that they would know exactly what they must do. "Qui ordini vivit, Deo vivit."

Naturally, each religious must be allowed enough range of activity so that he may not be hampered in his work for God's greater glory according to his own abilities and his superior's instructions. He is obliged to run his life by order and discipline so that every hour would have its plan and purpose.

NOVEMBER 17, 1910

We hear complaints from all sides about the lack of suitable people for the work at hand. There is so much to do, but so very few to do it; or no one. This is true. But who is responsible if not we, ourselves?

When there is need and He wills it, the Good and Provident Lord God finds suitable men, summons them to work and gives them His grace, enlightenment, inspirations, love, faith and the vigor of sanctity. "Erigit de stercore humiles; quae stulta sunt et infirma mundi eligit Deus ut confundat fortia. Spiritus flat ubi vult, quando vult et quomodo vult." He lifts up the needy from the dust; God chose what the world holds foolish, to put to shame the wise. The spirit breathes where it wills, when it wills and how it wills.

Ordinarily our Lord God rules men through others; He leads men to salvation with the help of others. Normally God helps us only to understand what the Church needs; then we ourselves with the help of God, must strive to tend to those needs.

If we need men, then let us strive to train and educate them for ourselves. This, it seems to me, should be the starting point for all our work of renewing men in Christ. "Omnia instaurare in Christo. To renew all things in Christ."

The human mind is the source of all kinds of ideas which, once grasped by the masses, diffuse throughout the

wide world and begin to hold sway over mankind. The human will is that force which can bestow happiness or misfortune on mankind: it can assemble and unite other men about itself, push them forward or backward, lead them, elevate or degrade them, and rule them. The human heart, full of fiery feelings as it is, can be an energy that warms, enkindles and inflames others like steam and electricity; it can attract and excite toward good deeds, or it can become a baneful element, capable of destroying everything.

It is, therefore, important to train a man properly in the spirit of Christ to enlighten his intellect solidly with the whole truth; to confirm his will in God's will, which is expressed through the Commandments, counsels, duty, vocation, inspiration, environment, etc. by strengthening all his ties with God, with the grace, which our Mother the Church provides for us through the sacraments and other means, and God Himself bestows on us so abundantly; and to enkindle in his heart an ardent love for God and neighbor.

Our Congregation, therefore, should take particular pains to provide for the preparation and training of the men the Church needs. On the one hand, we should carefully consider the needs of the Church in every nation, and strive to study and understand them well, beginning with the most important and urgent; on the other hand, we should try to find suitable men, then train, teach and prepare them well, so that they would know how to attend the afore-mentioned needs, so that they would work more successfully.

Our first care, naturally, must be the spiritual perfection of the religious so that he may become a man according to the heart of God: "Homo secundum cor Dei:" so that he may become a source of spiritual rebirth and life for others. Then we must strive to perfect him in other essentials: science, the arts and social action, so that he would be useful to the Church and society in at least one branch of life;

so that, also, by his native talents and industry he may be able to serve God and men; so that in those perfected natural tools, which are acquired through education, science and talent, he would not be inferior to non-believers or to the faithful who have consecrated themselves to God in a special manner, but would surpass them in order to be able to use those means successfully to attract others to God and to the Church.

Therefore, we should begrudge neither time, nor men, nor money to train and educate the men Divine Providence sends us so that they may be well prepared for useful work in the Church and society.

For the time being, we had better leave some fields fallow here and there, rather than send insufficiently trained men to work them; it will be better to have fewer workers, but good and true ones who will do their work in such fashion that it will not require re-doing.

In this matter much wisdom and patience are required of superiors. Although they will see everywhere vast fields lying untilled and unsown, much work to be done and a dearth of workers, they must not prematurely send forth untrained and as yet insufficiently prepared men to work. They must learn to be patient and to wait until the men are matured and ready. There will never be a lack of work; vast fields still lie uncultivated. And how many thorns and weeds still grow in already cultivated land! And the necessary funds will not be difficult to raise provided we have good, suitable men. God takes care of His faithful servants.

Let us therefore make every effort to form, teach and train the men we need.

Even later, when they have been assigned to their duties, we must see to it that they still have time to perfect themselves spiritually and to improve in their various fields of work.

The principle of perfection must be the universal principle of our life, not only in the development of our personal, spiritual life, but also in the fulfillment of our duties, in our tasks and in whatever other services we can render the church.

May our example be Christ, Who did all things well. "Omnia bene fecit". We must be careful not to undertake any work prematurely; but once we have engaged in a task, let us strive to do it well and bring it to perfection.

O God, grant that having renounced myself utterly, I may immerge more and more in you and in your holy will. I am certain that man obtains the true freedom of the children of God only then when he casts off the hide of self-love and dons the vestment of Christ's spirit and grace; when he renounces self, the world and Satan and begins to live and immerge in Christ, our Lord God; when in spirit he abandons his own corrupt body and the narrow abode of this world and dwells in the tabernacle of the Most High.

How clear our mind becomes then, how free our spirit, how big and open our heart! Only then do we truly begin to feel that all men are brothers, that mankind is but one family; and with a warm heart, we begin to embrace all men and press them benevolently to our hearts. We feel then, that we would give all our blood, drop by drop, to bring our brethren, that family of God, to God, and to unity with Christ and the Church. When God's love enters, our heart dilates and becomes large enough to contain all mankind, without class or national distinction.

When the human soul, transported by the Holy Spirit, rises and soars to those lofty heights where the most Blessed Trinity glows and shines forth eternally in ineffable, inexpressible and infinite splendor, it sees, as it regards this world from those altitudes, how small and wretched it is.

Looking at this world from those heights of eternity we learn how to appraise everything on this earth and to put it in its proper place, and how to employ earthly things as instruments for the greater glory of God. "Quid hoc ad aeternitatem? Quid ad maiorem Dei gloriam, prosperitatem Ecclesiae, salutem animarum, proprium perfectum?" What will it do for eternity, the greater glory of God, the good of the Church, the salvation of souls, my own progress?

O God, grant me the grace to regard all things from the heights of eternity and to weigh all things on the scales of eternity. "Sub specie aeternitatis omnia respicere oportet." All things should be regarded in the light of eternity.

We should conscientiously seek God in all things and strive to please Him. But the Lord God is so kind and good that He seeks us out first. By His grace we are awakened and stirred from spiritual torpor. He continuously encourages and urges us to work for His glory; He leads and draws us to higher perfection and to good works for the salvation of souls and the welfare of the Church.

Only let us not disturb or hinder the influence of God's grace; let us not place obstacles in the way of God to our souls. On the contrary, let us remove impediments and yield to God's grace. One after the other, ruthlessly, we free ourselves of the shackles, ropes and cords which bind our souls to self-love, the comforts of the body, of our self-will, and our worldly outlook, which prevent our soul from rising. We must tear and smash those fetters which hold us bound to the trifling things of this world and confine us to the desires of vainglory. We must fling from our shoulders this heavy burden which so often clings to us like a cold. We must courageously remove from our paths all barriers, destroy all the specters which the fear of crosses, sufferings, troubles, privations, persecutions, failures, etc. so easily bring before our eyes. In a word, we should not fear to die like the grain of

wheat mentioned in the Gospel, which fell into the earth. Unless the grain dies, it lies uselessly in the ground; it gives life and multifold increase only when it dies itself. "Nisi frumentum cadens in terram, mortuum fuerit, ipsum solum manet."

In the same way man should not be afraid to die and lose himself in God. Only when man has truly died to himself and to the world will he revive and be reborn in God and bring forth abundant fruit. Whoever thus loses his soul in God and for God, he finds it again, but it is then holy, pure, Godlike; and he will save it and through it many other souls.

However, he who, clinging to the cords of self-love and fearing all things is attached to his soul will not know how to safeguard it; he will lose it. He will be left to lie alone like the arid grain. "Qui animam suam amat, perdet eam; qui eam perdiderit propter Christum salvabit eam."

If, on the one hand, we sincerely seek God and, on the other, subject ourselves entirely to God's will, then the Lord God, without a doubt, will lead us to all things. Not all the Saints rose to a high degree of perfection suddenly. Many of them reached a higher stage of sanctity only little by little, after long years of toil and trouble. They did not bargain with the Lord God, or resist His will, or place obstacles in the way of His grace, but having left everything behind them, they would courageously, willingly and promptly offer and consecrate all things to God. As a result, God brought them to all things necessary: to perfection and to good useful works for the Church and souls.

NOVEMBER 18, 1910

"Sanctifico meipsum, ut et ipsi sanctificati sint." "I sanctify myself that they also may be sanctified." While we

ourselves are occupied with seeking of perfection and sanctity, we must not in the meantime, forget the perfecting of others. We must strive to draw others to God and to exert a good influence on them.

This effort should properly begin with those closest to us, our fellow-religious and the members of our house; as much as it is possible. Only after these should we go farther afield. We should be vitally concerned not only with our own progress in perfection, but we should also strive, at the same time, to be the support, source and beacon of the spiritual life and perfection of others. Not only must we see to it that our own life is constantly becoming more and more organized and ordered but we also should rally others about us for the performance of good deeds for the Church and God.

NOVEMBER 20, 1910

An idea came to me as to the best means for the restoration, renewal and uplifting of a deteriorated monastic spirit. When it is observed that one thing or another is out of order in a monastery, how should we go about correcting and improving the situation?

Ordinarily in cases of this kind the deplorable facts seem to be these: the whole fault is attributed to the superiors, the Constitutions and various conditions; there are continual complaints and accusations. Often the zealous and most exemplary religious are prone to become the bitterest critics and fault finders. And what do we gain? Only more decay and decline of the spirit. Factions are born and with them, sometimes, hate and strife. Hate, just like any other inordinate passion, beclouds man's intellect and embitters his heart. There is no room for God in a perturbed and restless spirit. "Non in commotione Spiritus Dei." This way of life will hardly end well.

How should we, therefore, initiate the task of reforming life and of restoring order in a monastery? I think in the following way:

First of all, the religious who observed and realized the disordered state of things should turn to God in prayer for true light, understanding and strength of will. He should ponder the whole matter carefully in the presence of God, and become so absorbed in it that it would fill and occupy his mind, will and heart.

Next, he himself should begin to lead a more perfect life, observe the rules that are neglected by others, avoid the evil that has crept into the monastery; in a word he should live according to the Congregation's Constitutions and spirit.

Thus, while he himself is striving to live an orderly life, he should be on the alert for a fellow religious who would also agree to lead a life according to the spirit of God and would desire to join him in working toward the same end. He should strive to inspire his colleague with the same love of the ideal, with the same understanding of the cause, with the same ardent desire to fulfill God's will, as he himself has.

After they both are walking in the paths of the Lord and are seeking God's greater glory in all things, they should strive to attract a third and a fourth brother to their cause, and gradually many more.

In this way a new movement will be created, which will infuse a new spirit into the whole body of the Community.

It should be understood, of course, that all these things must ordinarily be done with the knowledge, blessing and assistance of superiors.

The work of renovation in Christ does not begin from the blaming, contemning and humiliating of others but from within one's self, from a more profound consideration of one's own life and actions, from self-denial, from serious

all-out efforts to correct one's life and live it more perfectly, as much as possible, according to God's will.

But we ourselves must walk the ways of the Lord first, and only then try to induce others to do likewise. We must strive to attract others to follow us, especially by our example.

This method of renovation will perhaps be the most successful not only in religious life but also in other areas of life.

NOVEMBER 24, 1910

Whenever our spirit is troubled by thoughts generated by our corrupt nature or by the temptations of the evil spirit, we should pray more and longer, so that, fortified by prayer, our will may successfully resist the evil.

But when temptations have diminished and have almost disappeared, when good and holy desires, affections and inclinations have arisen in their stead, then we no longer have such dire need of weapons to combat our enemy and may devote less time to prayer. I say less time because the needs and occasions for prayer are fewer. Generally speaking, we should pray unceasingly. But we can do this everywhere and all the time, not only when we pray on our knees or when we are in chapel.

We should try to get into the habit of such constant and continuous spirit of prayer; while walking, while working — especially when a task does not tax our mind too much — or whenever we have a freer moment, as when we go from one occupation to another, or while conversing with people; in short, we must pray everywhere and all the time. Those brief ejaculations to God, those momentary elevations of the spirit heavenward, those feelings of love for God and neighbor, that perception of all things with the eyes of faith — need no special allocation of time, do not interfere with work at all, but, on the contrary improve it.

We should habituate ourselves to such constant prayer. This holy habit is vitally necessary, particularly in our active life. We must seize those moments which go so swiftly and disappear, those freer minutes, and convert them into prayer.

After a period of apprenticeship, the spirit of a man who acquires the habit of such prayer, constantly and spontaneously rises Godward, rushes heavenward, as it were. And then what light he receives, what holy desires he experiences, how his will is fortified!

If we do not learn to convert those fleet moments into prayer, they will disappear like lightning. What is still worse is that we often lose those moments especially when we are most free. The mind works continuously and must have food for thought. If it does not revolve about God, it does not rise toward God and sacred things, it will rove elsewhere, often aimlessly; it will ponder certain unpleasant events, dwell on our own person and will only feed self-love the more. And then man becomes more fatigued than if he had been at work, he becomes excited and his peace of spirit is destroyed.

Blessed is the man who learns how to break away from his occupations for a while and raise his heart to God and repose in Him. We are not in a position to devote much time to prayer, we should stress interior devotion and those frequent elevations of the mind to God.

How much time is lost in useless and empty thoughts. Sometimes we hardly realize what we are thinking about! We are only conscious that we are thinking, that our mind is functioning and even tiring, but what we are thinking, we do not know; we are really only wool-gathering. Would it not be more worthwhile, in every respect, to turn our thoughts and spirit toward God and holy things? Then, even if we are burdened with work, we will still find suffi-

cient time for prayer. Let us only learn to walk in the presence of God, let us only be prepared always to do what would please God most. Then our soul will be lost in prayer.

To know how to live in union with God always and everywhere, how to have Him in our heart, lose ourselves in Him, rejoice in Him, seek Him, rise toward Him, be happy in Him — in all kinds of circumstances, at any task, among diverse people — demands a much higher degree of sanctity than if we were in chapel on our knees and saying our prayers.

Blessed is he who has learned thus to lose himself in God and live in union with Him while toiling for God's greater glory! Qui Deo adhaeret unus spiritus est.

NOVEMBER 27, 1910

We should become acquainted with the various and best methods of meditation, especially with that of St. Ignatius which we ought to learn well and practice.

Still, it would be best to permit each one his personal preference in this matter. Some prefer one method of meditation, others like another; or, some may use one method one time, then change to another next time — according to the particular spiritual needs of each soul.

Here, as everywhere else, we should not seek so much a form of meditation as God Himself. When God bestows greater graces upon us and imparts Himself to us more, we shall make the best meditation and use the best method. Here again the wisest course of action is to put ourselves into the hands of God: seek Him before all else. The Lord God, who knows what is most necessary and useful to us, will Himself put us on the right road.

But we must seek this road ourselves until, with the help of God we find it. How often we blind, little creatures lose our way in this world; we feel our way and walk as if through darkness. We must ask God Himself, our most Benevolent Father, to indicate the right ways to us.

We should not, however, mistake the means for the end, nor become the slaves of one or another method of prayer. But choosing and using the very best and most suitable means, we should, as befits the sons of holy liberty, seek God, the Creator Himself, in all things, lift our hearts to Him, desire the fulfillment of His holy will and use the most apt means as a kind of stairway to ascend constantly higher and higher, ever nearer and nearer to God, so that we may dwell more and more in His holy will and attain a closer and closer union with Him.

NOVEMBER 29, 1910

To make our body a pliable instrument in the hands of the soul, we must know how to deal with it prudently. When the body rebels against the commands of a mind illumined by the light of faith, we should mortify it, even by the use of harsher measures, so that it would yield to the control and dominion of the soul. But when man is truly prepared to die rather than offend God by even the slightest sin and no longer experiences any graver temptations either from the devil, the corrupt world or his own inordinate appetites, then he must regard his body as the property of the Lord God for the management and use of which he will have to account.

We must, therefore, be careful not to let our health suffer and deteriorate. When he is in a debilitated state, a man cannot perform his duties properly, or at least not as well. The function of mortification is to make the body a

more efficient instrument of the soul and not to waste and destroy it. When the body is obedient to the spirit and the mind, illuminated by faith, when it is helpful in the discharge of our duties, it becomes our friend, our ally. With the help of the body the soul can then work more efficiently for God's glory. We should, therefore, love our body with an orderly and proper love and, generally, sustain and promote its health, being careful, however, of exaggeration, of coddling, of being overly anxious about the preservation and maintenance of our health.

But when the body rebels against the spirit and declares war against it, then it is wise to discipline and burden it one way or another, especially by intense and continual work.

"Anima sana in corpore sano, ut hoc modo homo sit melius dispositus ad serviendum Deo et laborandum pro salute animarum." Consequently, when the body becomes ill we must do our utmost to restore it to health, so that we may be able to serve God and work for His greater glory with all our strength.

NOVEMBER 30, 1910

I made my monthly retreat. I thank you, O Lord, for the light granted me. My resolutions for the coming month: (1) to live in still closer union with the Lord God and to remain in His presence, if I possibly can, at all times; (2) to become constantly more practiced in self-conquest, especially in observing the order of the day more exactly, planning my time more usefully and denying myself something or other at meals; (3) to finish reading the Instructions for the congregations of women; (4) to write an article about spiritual direction for the "Vadovas."

A superior should be careful not to stunt, stifle or destroy the sound initiative of his subjects but should rather only contain, support and direct it into the right channels. He must handle this spirit of enterprise firmly and prudently and bring it into harmony with the other duties of his subjects, with the work and aims of the house, and with the efforts and intentions of the whole Congregation.

Naturally, projects and enterprises may come up, the realization of which will require freeing the one assigned to them from all his other duties.

While we should be careful not to stifle the spirit of our subjects that they might work the better and progress, yet we should never allow the reins of control to slip out of our hands, nor should we relinquish supervision.

Projects and enterprises are sometimes irrational and impracticable. In that case a superior cannot approve them.

The General Superior should see to it that his subjects not so much fear as love him.

While visiting his Community, he should try to console the brethren, sustain and raise their spirit. Let him manifest a lively interest in the work and difficulties of each subject and in the progress of the work program of each house.

If certain changes should be found necessary, he should not show irritation and impatience. He should permit, if possible, whatever the local superiors have done to remain.

If new laws and regulations must be made, let the local superiors themselves introduce them in the houses after the departure of the General Superior.

But if some matter urgently requires an immediate change, let the Visitator attend to it himself. If there is no such pressing necessity, let him leave the matter in the care of the local superiors themselves, so that their authority would not be impaired.

JANUARY 13, 1911

I have written nothing for a long time, but I have endured and borne much. Glory be to God for everything! His sacred will be done in all things!

I kiss the hand of your Providence, I entrust myself fully and completely to your guidence. Heavenly Father, do with me as you will. It pleases you, O Lord, to lead me along wondrous ways. But who can know your paths and plans? Behold your servant! send me where you will! Like a child I fly to your embrace: carry me. It pleases you to lead me along a road beset by adversities, obstacles and difficulties; for this I thank you, I thank you very much. I believe that as I travel this road I will not easily lose my way because it is the road taken by my beloved Redeemer, Jesus Christ.

Lord, how I love you! Grant that I love you more and never cease to love you. My heart is afire. I would offer up my blood to the last drop for you, I would sacrifice everything, renounce everything, even life itself, so that your glory would increase and your Church flourish and grow. O Lord, show me what to . You have granted me so many graces, O Lord; what shall I give in return, what shall I offer you, how shall I repay you? All that I have is yours; what can I therefore give you? Everything that I possess. Of myself I have nothing, but with your grace I am rich. I dedicate all to you.

If I may ask, grant, O Lord, that in your Church I may be like that common dirt-scouring ragmop which, when worn out, is tossed into a dark and filthy corner somewhere. May I be used and worn out in the same way as long as some tiny corner in your Church is cleaned, as long as your House is a little tidier and brighter. Afterwards, let me, too, be thrown aside like that soiled and worn out cleaning rag.

O God, grant that I be used in your vineyard and fields as dung, as manure, so that your harvest would be more rich, your yield more abundant. Grant that I be despised, spent and worn if only your glory grow and spread, if only I may thus share in the growth of your Church. I am a fool: I do not know what to ask. O God, grant that your will be done in all things. Here I am, take me and do whatever you will with me; grant that I be a pliable instrument in your hands. May but your glory grow, your kingdom spread, your will be done!

Grant, that as I renounce myself more and more, I love you more and more. O Jesus, I love you and desire to love you; give me the grace to love you ever more. O Jesus, give me strength and courage never to bow or yield to any difficulties or obstacles in the way of the exaltation of your name or the progress of the Church; grant, that I be so imbued with your spirit that I would strive to bring it everywhere.

I thank you, O Lord, for having granted me extraordinary feelings of love toward the Immaculate Conception of the Blessed Virgin. In the past I found this prayer difficult. But now how sweet it is to fall at her feet and immerse in prayers! Pervaded by the sweetest of sweet sensations, my soul swoons, as it were, and my body is overwhelmed by wondrous, imcomprehensible, inexpressible tremors. It was like the feeling I had when I pressed your sacred Cross to my breast and heart.

O Lord, I thank you for everything! God, my God, how I love you and want to love you. Grant that I may be able to work and suffer for you, your holy Church and its visible head, the Holy Father.

Prayer, God's work, tribulations and sufferings in the service of the Church interweave to constitute my entire life. May Christ Himself be my example.

We must be not only defenders but also a force which would enter, steal and storm in everywhere, seize and occupy.

We must learn to adapt ourselves to all kinds of conditions, even the most difficult; we should go, first of all, wherever it is most difficult and begin our work there and there establish and organize others.

Even though we intend to work in our own country, we should not lock ourselves in it. If we see the Church needs us abroad, we must go there. I hope that there will always be found among us enough dedicated men, ready to serve and work for God anywhere, even among foreigners, if God's glory and the Church's good should demand this sacrifice.

We should even make a special effort, leaving our native land, to go especially wherever the Church is being persecuted, religious are being expelled and the Church is forbidden to function. Among other tasks we should especially have at heart the support and expansion of monastic life wherever it is subject to restriction, prohibition and persecution.

Another likely form of apostolate would be promises to bishops to assume the administration of parishes, if possible, where scandals have occurred and to work in them for a time, until the evil has been repaired.

Before they begin their work those assigned to such parishes should make a good and longer retreat. They should also undertake certain special penances to expiate the scandal.

Following the example, of the Apostles, they should begin their duties in self-denial, in full conformity to the Commandments and counsels of Jesus Christ without looking for any profit. "Ego ero merces tua magna nimis."

We should be ready to go wherever everything seems lost and try to restore and reclaim all for God and the Church.

We must not only acquire knowledge but also improve and progress in it. However, it seems to me that we should not consider knowledge as an end in itself. We should strive to employ knowledge, just as all the other means, for the greater glory of God, the welfare and exaltation of the Church and the salvation of souls.

Our proximate end should always be the salvation of souls and the propagation of God's kingdom here on earth. We must work and fight for the salvation of souls and the good of the Church, especially wherever conditions are most difficult, wherever everything appears lost, wherever the Church is persecuted and hampered, wherever scandal has taken root and spread, wherever errors abound and wherever vice is rampant and unrestrained. Our zeal for the salvation of souls, for the glory of God and the Church should pervade and govern all things and use them for its purposes

Every means - natural and supernatural - must be used to spread God's glory farther and wider, to save more souls, to further the progress of the Church in every posssible way. "Omnia vestra, vos Christi, Christus autem Dei." "All are yours, and you are Christ's, and Christ is God's." We must strive to make use of everything for God's glory: talents, various gifts, science, the arts and trades, societies, the press and so on.

But while utilizing all these means, we must not forget that they are only means and not the end. They are but opportunities through which we can more effectively draw people to Christ. Our direct goal must always be to lead men toward salvation along the way of true penance, true faith and true love of God and neighbor.

We must be careful while employing all these means, not only the supernatural, but especially the natural, like

schools, societies, the press and so on, not to become so absorbed, engaged and forgetful of our proximate and direct goal, as to make them our end.

Through the body and its needs, through creatures and earthly instruments, we should strive to reach into man's spirit, into his soul's depths, so as to arouse therein the love of God and neighbor and the spirit of Christ.

JANUARY 17, 1911

We must organize, unite and inspire men of good will who love God and the Church, to work for God, the Church and souls. We must lead them into battle against vice and the spirit of irreligion, preach Christ not only to them, but also with them and through them.

However, we must be careful not to limit our activity to the formation of such groups and societies of good, strong Catholics, the establishment of circles of sound piety and the foundation of centers of intense Catholic life. Our solicitous concern should also embrace those who are wallowing in vice, those who have either lost the faith or, having never known it, are wandering about in darkness, far from Christ and the Church. We must never forget them; let us do everything possible to bring them into Christ's fold.

Naturally, it is pleasant to work among and for people who are pious, but it is not easy to approach those who are prejudiced against the Church, disapprove of it, hate it and even fight it. Yet, we must also bring the doctrine of Christ to them, and we must try to save their souls. The good laborer does not leave any part of Christ's vineyard neglected, unsprinkled by his sweat, and if need be, by his blood because he wants Christ's kingdom to grow and flourish.

Let us be like that good and merciful Father of the Gospel, who, standing in his doorway, awaits the return of his prodigal son, and seeing him a long way off, runs and, falling upon his neck, kisses him, leads him to the house, clothes him in new robes and arranges a feast.

And let us imitate even more fervently the Good Shepherd of the Gospel who without any qualms leaves the ninety-nine grazing sheep and goes through forests, valleys and mountains in search of one lost one, and finding it, He puts it over His shoulders and carries it back to the good sheep.

May our apostolic zeal, therefore, ever extend toward those parts of the globe where men as yet do not know Christ, or know Him insufficiently, especially where Christ is being attacked, so that as good soldiers of Christ we may join in the battle and give our lives for Him.

JANUARY 23, 1911

We have resolved to admit laymen into the Community as well as priests. The former will be able to direct schools, conduct orphanages and staff various other institutions.

But let us not forget that their primary and direct end must be none other than to proclaim Christ by word and example, to work and fight for the glory of God, the salvation of souls and the welfare of the Church. There are places in which priests will find it difficult or impossible to exercise their ministry. Lay brothers, however, will be able to enter such places in one way or another to bring the spirit of Christ into them.

In their war against the Church, the atheists have accomplished this much: many people today avoid priests, regard a priest's garb with suspicion, are full of various prejudices against the clergy and refuse to listen to a priest.

Consequently in these days, when and to the degree it can be done, even priests should take off their clerical apparel and wear civilian clothes so as to be able to go and preach Christ among those who abhor priestly attire. But priests must be most cautious in this situation. For this cannot be a general policy, nor is it acceptable everywhere. In cases of this kind, lay brothers could substitute for priests.

But lay brothers must be properly prepared and trained for such an apostolate. They could be taught some trade, skill or science in which, if possible, they would excel other men not exclusively dedicated to God. They should receive a good general education and training, one more extensive than that possessed by workers, artisans and men in other occupations in the same country. Only then will the words of our lay brothers carry weight among the people; only then will our brothers have authority in their midst; and only then will they be heard rather than the agitators and enemies of the Church.

Our lay brothers should be particularly well trained in Christian Doctrine, so that they might become apologists, true defenders and preachers of the faith among people of their own class. Neither time nor money should be spared to furnish them with the necessary knowledge of their faith.

I have not mentioned the brothers' spiritual life or its sanctity. It is understood that holiness of life, interior life in God, purity of spirit and zeal should be the foundation and mainstay of their entire life.

I often wonder whether religious have heretofore appreciated the importance of the parish in the life of the Church! Do not parishes, like little cells, constitute the body of the Church? This fact has up-to-now been insufficiently understood and appreciated. Why could not the parish be a source of spiritual rebirth and renovation? By pro-

moting the better organization and direction of parishes would we not be successfully furthering the welfare of the Church? Perhaps we would succeed better by this means than by any other! We should consider this matter carefully and put it to a test.

Heretofore, religious usually worked with parishes in the sense that they helped pastors in their ministry with their own work as broader in scope. They left parish work as such to the secular clergy.

Suppose we joined the secular clergy in the work of conducting parishes and tried to govern them in an exemplary way! Who can tell what great gains for the Church we would achieve in this field?

Every parish church with its parochial rectory could form a small religious house, occupied by several fathers and two or three lay brothers to assist them. What a beautiful religious house this could be, what a centre of spiritual life! We should think about this matter seriously. The priests would exercise their sacerdotal ministry, while the lay brothers would serve the Church and fathers as sacristans and organists. Lay brothers could also teach the parish children.

I remember reading about the way St. Francis Borgia, Superior General of the Jesuits, joined work with constant prayer. His example is worth emulating.

He was never able to spend as much time in prayer as his heart desired. Although he cherished prayer and spent in prayer every moment he could spare from his arduous duties, yet, on the other hand, he never neglected his work for prayer. He led a remarkably active life.

Here is how St. Francis converted his work into a continuous prayer. He always offered every hour of his day to God by making a separate intention for every hour. He would even jot down the intention in his notebook. Then,

while he worked, he would continually think about the intentions he had made and would recall the particular hour. Each day the Saint would record his intentions, sometimes 24, sometimes 12 or 7, or only 4.

Besides, he would meditate each hour on some mystery of the life of Jesus Christ, or one of the attributes of God, or about some saint, and so on.

He would pray for each province or house of his Congregation, for the conversion of pagans and heretics, for the welfare of the Church, for the needs of his times and so on. In that way he used to note the most important events of his life in his notebook and he would afterward commemorate them by dedicating them to God in some special way.

By these means St. Francis nurtured his interior life; by his constant union with God, he made his life of work a constant prayer.

O Lord, through the intercession of St. Francis, grant me the grace to learn how to pray constantly as I live and work, to be constantly in your presence, to be ever in accord with your holy will, ever to feel in my heart your beloved Son, our Lord Jesus Christ, Who gives Himself to me daily in the sacrifice of the Mass, to remain and live, rejoice, work and suffer with Him there in my heart and spirit, as in a chapel.

JANUARY 24, 1911

In the event that we have provinces some day, it would be a good idea to refer to the Jesuit system in the matter.

The elected delegates of the different houses in each province could assemble to discuss the problems of their provinces, draw up various plans, express their desires and so forth. But all these things must be submitted to the Superior General and his Council for confirmation or to the

General Chapter. The Chapter would consist of the superiors of the provinces and the delegates, of whom there must be two from each province.

The general Council should be made up of the elected representatives of different nations by rotation. For very grave reasons and after consultation with the Sacred Congregation, the General Consultors should have the right to convoke a General Chapter. The power of the Superiors would then be curbed.

But there is no danger among us, because our Superiors are not elected for life, as they are among the Jesuits, but only for several years.

In my opinion we should avoid narrowing our field of work. It would not be good after opening up a path or two, to direct all our religious to keep only to those paths.

When selecting our work, its place and manner of means and tools, we should act only on the basis of God's greater glory, the welfare of the Church and the salvation of souls; on the other hand we should consider our members' talents and qualifications and permit them to go toward their goal along the road on which they would do most for the glory of God; or, if possible, we may direct them to places where there is an urgent lack of workers, where the fields are neglected, where dangers threaten and so on. But, as a rule, we should not refuse any work.

JANUARY 25, 1911

We are ready to work and seek the salvation of souls and the glory of God primarily among our own countrymen and in our respective countries. The harvest is great everywhere, and the workers are so few. When the faithful used to hear these words in the old days they thought of those

countries where nations still lived in the darkness of paganism. Nowadays we must apply these words also to many a Catholic country. We therefore intend to go to work in these Catholic countries first.

Yet it seems to me that it would not be right for us to restrict the area of our activity to such a degree that none of us would want to work anywhere other than in his own country and for his own countrymen. We should be concerned about the whole Catholic Church and about all mankind. We should be willing to hasten any place where there is an opportunity to do something for the greater glory of God.

I hope that the members of our Community will always show concern for the needs of the universal Church and ever be ready to deny themselves, to leave their homeland and countrymen to travel wherever God's greater glory would be served best. We should be especially concerned about the vast regions of Russia and Siberia, where so many souls have strayed from the fold because they have no one to lead them; about America with its tumultuous life, where the needs of the soul can so easily be forgotten; and about all the other countries. If the true spirit of the Gospel prevails among us I am sure there will be no lack of men in our Community who will be willing to go forth and labor among pagans and heretics.

It is true that we have specified in the Constitutions that, whenever possible, superiors should try to appoint each religious to an assignment in his own country; but it seems to me that this should be taken rather to mean that one nation ought not exploit, harm or stifle another. Instead, the brethren of one country should come to the aid of another, especially when the other does not as yet have any members in the Community; otherwise, we could not spread everywhere, if such would be God's will.

We must learn to rise above national quarrels and prejudices, to serve everyone equally and to first go there where we can do most for the greater glory of God. That item in the Rules (about each working in his native land) constantly fills me with distress and alarm, lest we confine ourselves to our own nationalities, when we really should be prepared to emigrate to other countries and work among other nations whenever the greater glory of God and the welfare of the Church are involved. I would be most happy if we renounced everything else and dedicated ourselves solely to God and the Church.

Our proximate end is not missionary activity among the pagans but work in the Church itself, without, of course, neglecting the missions. Consequently, it is right to send our members to work in their own countries. But let us not forget the necessities of the entire Church.

Let us foster a spirit which would inspire a greater number of us to volunteer eagerly for service, not only among our own nationals but also among the people of other countries. In this regard we should follow in the footsteps of the Good Pastor in the Gospel, who was most solicitous about rounding up and bringing to the fold the other sheep which did not yet belong to the flock. "Ut fiat unum ovile et unus pastor."

We should ardently pray to be ever animated by that Catholic spirit which moves men to renounce and abandon what they have and to go to work and fight and give their lives, if need be, wherever they are needed. In this respect let St. Paul, St. Ignatius Loyola and many other saints be our models.

Give us, O Lord, the apostolic spirit, the spirit of true zeal which embraces all souls!

What kind of men do we need, what kind of men does our vocation demand?

Men who have become dead to the world, and the world to them; men who have renounced themselves entirely and are dedicated to God alone; men who have divested themselves of self-love, of their depraved nature and are clothed in Christ's grace and His spirit; men who remember "that Christ died for all, in order that they who are alive may live no longer for themselves, but for Him who died for them and rose again" (2 Cor. 5, 15).

"We give no offense in anything lest our ministry be discredited. On the contrary we reflect credit on ourselves in all circumstances, as befits God's ministers, in great endurance, in afflictions, in hardships, in straits; in scourgings, in imprisonments, in riots, in fatigues, in sleepless nights, in fastings; in integrity, in knowledge, in long-suffering, in kindness, in the gifts of the Holy Spirit, in unaffected love; in the preaching of the truth in the power that comes from God; with the offensive and defensive armor supplied by holiness; in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown yet well known, as ever at death's door, yet, wonder of wonders, we continue to live; as chastised, but not killed, as sorrowful yet always rejoicing, as beggars yet enriching many, as having nothing yet possessing everything" (2 Cor. 6, 3—10).

Let us see to it that by taking long strides along the road pointed out by St. Paul we ourselves would hasten toward our heavenly abode and would draw others along the same way, helping them as much as we can and always keeping God's greater glory in view. If it were in our power we would move the world up to heaven and place it at the feet of our Lord as an offering!.

O Lord, grant that we become such men and burn with the fire of holy zeal always!

We do not intend to differ from other men either in our clothes or in other externals.

Priests will wear the same clothing as that worn by pious, serious priests of the country in which they happen to be working. Occasions may arise when priests will be forced to don civilian clothes to conceal their identity in order to work more effectively for the glory of God.

Lay brothers, similarly, should dress as exemplary Catholics of the same class and the same occupations as they are engaged in.

The purpose of this way of action is to make our approach to all kinds of people easier so that we may be able to bring the spirit of Christ to all grades and all classes. By not setting ourselves apart from others exteriorly we may be able to come closer to all types of men and give them an example of true, perfect (to such a degree as is possible) Catholic life. Those who are priests are to be examples of model priestly life also.

Let us strive not to excel or stand out from others exteriorly, but in spirit, in holiness of life, in pure, Catholic doctrine, in skill at work, in truly conscientious fulfillment of duties, in love of God and neighbor, in industry, in firmness of faith and in zeal.

When seeking various means and approaches, we should consider not so much whether they have been used heretofore, as whether they are suitable or not, and how useful they are for the increase of God's glory and the salvation of souls.

An important problem is the reconciliation of individual initiative with obedience.

Our life, especially, requires men who know how to act independently and properly when the occasion demands it; but on the other hand, also men who know how to be religious always, who know how to unite initiative and independence with a humble, perfect obedience and an adaptation of self to all.

Little good can result from a situation in which a superior wishes to do everything himself, entrusts nothing to others, wants to think over and resolve even the minutest details himself. A superior should have the modesty and humility to give over tasks to others. When he has selected the right men he should permit them to act for him and allow them sufficient latitude of operation.

Lesser superiors should even be required to show initiative and a certain independence in action.

The General Superior himself should only oversee everything and everyone, strive to help and encourage everyone, give good counsel, set each religious and his work on the right track, slant and direct everything so that the greater glory of God, the welfare of the Church and the salvation of souls would be attained.

How we can best reconcile initiative and independence in action with humility, submissiveness and obedience is a question which, the Lord Jesus helping, we shall have to weigh well again more than once.

The primary attribute of a good superior should be an intimate union with the Lord God, not only in prayer but also in the performance of duties and work. Only when he has ascended to the heights of eternity will he learn how to evaluate everything truly, how to weigh and decide matters impartially in the light of God's greater glory. Only then will he learn how to rule others according to God's will because he will desire nothing other than the fulfillment of God's will in all things.

A superior must try to be an example of all virtues. He should be the first to do whatever he tells and commands others to do. His words will hold weight only when they are backed by example. His subjects will listen to him only when they see him doing and living according to what he tells, and teaches others.

An ardent love for the Congregation and all its members, and for our mother, the Holy Catholic Church, and all men should occupy first place among the various virtues of a superior; he should strive to be all things to all men and be prepared, if need be, to give his life for the Church and his Congregation.

He should mortify and contain his passions so that their influence would not becloud his mind; he should maintain a tranquility of spirit in all things, and at least not make a decision until he has quieted down. "Non in commotione spiritus Dei."

He should unite kindness and amiability, strictness and firmness of spirit with his energy. He should not permit anything to divert him from whatever he feels will promote God's greater glory and will please God most. Without succumbing to fear of danger, without being disheartened in the face of obstacles and difficulties, let him advance toward our end with patience and perseverance.

FEBRUARY 3, 1911

We were finally able to make our monthly retreat today. There was never time.

The past month was most distracting; a great deal of confusion, many matters to attend to and many problems to solve.

I sincerely thank God for everything; may His holy will be done in everything, may everything reflect His greater glory.

If I accept graces so willingly from His Fatherly hands, why should I not accept crosses and cares?

My resolution remains the same: to become one with God by denying myself more and more.

Wherever no necessity exists, a superior should be very careful not to yield to the wishes and importunities of men of influence.

One would like to steer a certain house or the Congregation in this direction, another—in that, one suggests or wants to impose this type of work, another—that...

One will want you to give him this religious for a certain task, another will ask for a different religious and so on...

If a superior should give in too easily where there is no necessity, soon outsiders, even with the best of intentions, may disorganize and dissolve the entire house, may induce him unwillingly to undertake work which could prove too difficult to implement.

He should, therefore, know how to set his own course of action and keep to it. Our work will never end and we will never lack work. Let us hope we will have the right men.

When selecting work and assignments we should keep in mind not so much the desires and requests of men as the greater glory of God, the good of the Church, the salvation of souls and also the capabilities and preparedness of our religious brethren. Once we observe that a religious is doing well in his sphere of activity, that his work is succeeding, we should be in no hurry to remove him, no matter how insistently others might ask for him, unless the greater glory of God requires us to heed their wishes.

While reading the life of St. Ignatius I found some excellent counsel. As he sent two of his brethren out into the world he gave them this advice: "With all manner of men, especially with your equals and inferiors, I advise you to speak little and then only after thinking well on what is to be said; to listen intently to the very end, until he who speaks has said all that he had wished to say. Then give him a brief,

clear reply in such vein as to preclude objections and contradictions. Make your parting with men short, but polite."

In our conversations with men let us be all things to all. As much as we are able, let us adapt ourselves to men and their habits and ways: with those of lively character, let us be livelier; with the mild, milder and more serious. When speaking, let us strive to offer sound suggestions; explain the necessity of some work; encourage virtue; direct men's hearts toward higher things — toward the Church, toward God. Let us not forget that our every word and utterance can be made public. Especially must we remember this when we are engaged in reconciling those who are quarreling.

We cannot avoid men. As a matter of fact we should seek them out, get close to them so that later we may be able to draw them to God and into work for the Church. But we must be careful how and with whom we become acquainted and intimate. And in this regard we cannot proceed blindly, but with caution and mature deliberation, taking counsel with our fellow religious, when possible. In short, good public relations demand good preparation.

We cannot shun men certainly, but we must be careful not to lose ourselves among them. Our views in this respect must be governed by consideration of the good of the Church and the glory of God. Let us seek God and His greater glory, the welfare and good of the Church everywhere: when among men in the world, let us especially tend to their spiritual needs; when at home among our own, let us particularly look to the needs of our own soul and try to progress in perfection. If we cease to care about our own soul and its progress in spiritual life, by the same token we will not be oversolicitous about the salvation of the souls of other men or the welfare of the Church, nor will we seek God's greater glory in all things; we will seek only ourselves, our own comfort and glory.

With our own downfall, our works and plans will crumble; all will come to naught.

We intend to work for the Church with the assistance of organized men of good will. For that reason each one of us must learn how to moderate meetings and how to speak in public.

We must learn to listen to others, strive to follow and grasp their line of thought, deduce and discern their intentions, desires and goals. We should listen calmly, with self composure, with no show of irritation, or even of obvious pleasure, so that our thoughts and opinions could not be read from our countenance by others.

We should be careful not to repeat in different words what others have already said. We should speak briefly and clearly. While discussing a question we should offer arguments for and against as best we can, indicating the value of each, so that we would not appear partial.

Let us never deviate from Catholic doctrine and principles. If it should become apparent that we cannot defend our Catholic ideas publicly, because it would arouse ill feeling and worsen matters, then it would be wiser to be silent and pray God in spirit to repair everything Himself. But wherever we can, and as much as we can, we should proclaim things Catholic, defend Catholic doctrine, life and the organization of the Catholic Church.

While speaking, we should be very careful not to attack or offend anyone; we must always be most courteous. We should maintain our own beliefs, but at the same time, display the greatest charity toward people with opposing views. Only by our own deep conviction, our firm faith, our love, our ardent heart, will we attract others to God and the truth — not by quarrels, attacks and insults.

Especially in discussions raised over a difference of opinion, let us try to remember by what and whose spirit we

should be governed. Is it not Christ's? Let us be careful, therefore not to merit Christ's censure: "You do not know of what manner of spirit you are."

When preparing for meetings, we should ready beforehand the order of the day, proposals and matters for discussion, select individuals to propose and explain each point of discussion, so that everything would be conducted in orderly fashion and meetings would not become long, drawn-out affairs which tire participants and waste their time.

When visiting, even for a shorter period of time, our religious should take advantage of every possible opportunity to give service to people, to help, to oblige, to encourage them in good deeds, to raise them Godward. We should look for occasions to be useful to others. Priests should willingly hear confessions, preach the word of God, teach catechism to children and adults, give retreats and so on. Lay brothers, too, should serve people in whatever way they can and draw them to God.

While listening to confessions, priests should remember that whatever they whisper into the ears of their penitents may later be broadcast and revealed to the whole world.

Confessors must shun the desire to attract penitents to themselves rather than to God.

Charity and true mercy should reign in the hearts of confessors and take precedence over all other feelings.

Their greatest desire should be to bring men as close as possible to God.

Confessors should strive to give penitents not only absolution but also spiritual guidance.

Religious should shun vainglory like fire, because ambition and pride have a way of creeping into a monastery concealed under the guise of good works and intentions. This is why we have vowed to God to avoid high offices and

honors. The evil spirit, disguising his evil purpose under the innocent veil of goodness, sometimes offers us high positions, stressing their untold advantages for doing good. He even unsettles our conscience as he attempts to persuade us that our rejection of such positions may be of great detriment to the Church and souls.

We must be careful not to permit the evil spirit to deceive us. Are high places the only places in which we can work? We can do much more good by following Christ, observing our Rule and obeying our superiors.

If we were to accept these offers of positions of honor and influence, our Congregation would quickly dissolve. One would take this position, another — that, and so on. Before we realized it we would have no one left to guide the Congregation or to work in it. Let us not worry; the world will never lack for candidates for places of honor and influence. Let us strive, rather, to take our place alongside Christ, who led a life of poverty, obedience, hard work, humiliation, tribulation, suffering — and was ridiculed withal! Let us follow Him and stand by Him by striving to occupy the places in which others work unwillingly and sourly, places which are forsaken, lost and disdained. Let us do our utmost to train and furnish enough candidates for these places which are held most humble and wretched in the eyes of men.

Just as some consider it a great honor to ascend to high position, so let us deem it the greatest grace of God to receive an assignment to places which require the utmost self-denial, where we will have to bear and suffer more for Christ, where our lot will be harder work, trouble, scorn, humiliation, poverty, and so on. Let us make certain that from among us these places will never lack candidates who will not only be willing but enthusiastic. O Jesus, grant us that extraordinary grace!

Superiors should protect themselves and their subjects from the lure of high posts and dignities. I am most profoundly persuaded that we can achieve more good for the Church by following in footsteps of Christ in a life of humility, poverty and self-denial, than by occupying high positions. And God forbid that any of us accept tokens of honor or honorable titles! In these matters we must strictly observe the Constitutions and Instructions.

We should reject not only all honors which would be confining, but also offices which might in any way impede our pursuit of our end: service in behalf of God's greater glory and the welfare of the Church.

We must particularly guard against becoming too involved with all kinds of women's organizations, congregations, sodalities, etc., by acting as permanent directors or moderators. This type of supervision so absorbs a man's time and burdens his mind that he is hardly able to perform any other task. The Superiors of Congregations know this from experience, as I do myself. At most we may agree to conduct women's retreats or consent to be extraordinary confessors, naturally with the knowledge of our superiors. But these duties should not hinder the performance of our main work and assignments.

On the other hand, we should always strive to give as much of our time as we can to the service of young men, both in the villages and in the cities, especially those attending the upper schools. We should also be willing to work among adult men, especially the educated class, their groups and societies.

If we are asked to conduct retreats for priests or seminarians, it seems to me we should postpone all our other duties and immediately give this service.

We should also undertake the spiritual direction of priests as often as we are requested.

St. Ignatius was most charitable in his efforts to justify his enemies, forgave them everything and even returned good for evil; but when it was necessary he knew how to protect his good name and rights. Those of us, especially, who wish to work for the welfare of others publicly, must guard our good name; we must always know how to protect our rights also, when it is a question of God's greater glory and the welfare of souls.

A lamp will not light without oil. The preacher of the Gospel will not be the light of the world, or the spiritual force which draws men to Christ, leads them to battle for the Church, impels them to action, unless his heart glows with the fire of zeal, unless he himself is virtuous and holy.

We must study the enemies of the Church, become familiar with their goals, desires, plans, methods and weapons of warfare; then, after maturely considering the facts, we should courageously enter the conflict and action wherever the enemy is most numerous and defend those positions which are most under attack.

In my opinion, the assaults of the enemy on our faith and Church, their calumnies, distortions of fact, lies etc., should always be refuted, crushed, proven to be misleading and false.

But this course of action is not to be taken to humiliate our enemies, but rather so that truth may triumph and they may be enlightened, realize the error of their ways and return to God. Our objective should be the salvation of our enemies' souls, not their humiliation, ridicule or defeat.

FEBRUARY 6, 1911

Our brethren and all those who will work with us must live and act as true Catholics everywhere and as enemies of false doctrine and opinions, but not of persons and of men.

Let us not be led into thinking that we shall attract anyone to the Catholic faith by tolerating or overlooking errors, or even by sacrificing one or another particle of the genuine truth. Only by giving men the real truth, our holy Catholic faith in all its breadth, depth, beauty and purity, will we be able to draw them to our Church.

Knowing how to fight for the truth is most important. The truth should be defended in such a way that even its adversaries, if any, would come away persuaded that its defender was charitable and respectful toward them. We must, therefore, avoid saying anything that may insult, wound or embitter an adversary, because we can thus repel him from the Church.

Even in the refutation of errors we should avoid speaking in terms which can be derisive and suggest ridicule. It would be better to expound Catholic doctrine in all its splendor and permit its truth to demonstrate the falsity of other doctrines.

I have always preferred the positive to the negative approach.

We must avoid the various, so-called, new ideas and doctrines. We should not grasp at what is novel, but we should examine it and see if it agrees with traditional Catholic dogma.

On the other hand, however, until the matter is clear, we should not too hastily condemn everything that is new if the Church has not yet uttered its condemnation. We must be cautious. We must investigate and study the matter and wait until the Church states its views.

But it does not follow from what has been said that we should not examine new doctrines to discover and prove whether they agree with traditional Catholic doctrine. Probate spiritus. Whenever several of our brethren happen to be sent somewhere together, they should always plan among

themselves, either in the evening or early in the morning, as to how the day may be spent to best advantage, as to how to apportion the day's tasks, etc., so that their day would always be ordered and their work planned.

We must definitely introduce the practice of fraternal correction among our brethren. From time to time (every week or two) each one of us should request our admonitor, or any fellow-religious, to point out to us candidly all our defects, errors and lapses in everyday life, work, conversation and communion with people. This would truly be the greatest service we could render our neighbor.

Man does not always see or pay attention to his own failings; or even if he does notice them, he is usually prone to regard them tolerantly or unwillingly. Others, however, by observing us can come to see us and know us more objectively. When they indicate a fault to us, therefore, we pay it more and better attention. This spurs us to self-correction.

I think it would be good to adopt the following rule: a religious who knows everything, both good and bad, about a fellow religious, should reveal this knowledge to the superior. The superior, by summing up all the facts, could then direct and correct his subjects more ably. It seems to me that if we sincerely desire to be perfect, to serve God, to become holy, then we must willingly accept such a service, whether it be from our equals or from our superiors. Should we not be most grateful to our neighbor for opening our eyes, showing us our defects, protecting us from evil and leading us upon the right road to God?

"Da nobis, Domine, hanc sanctam simplicitatem, humilitatem, cordis rectitudinem, hanc bonam voluntatem!"

We must try to know our times, to understand and feel with the people of our day — with their desires, plans and goals. Every good idea should meet with our approval; every

good proposal, our encouragement; every good work and deed, our support and praise; every trouble and care, our sympathy and help. May every error break against us as the ocean wave crashes against the rock and then parts and dissolves; finally, may every bad deed and evil effort be brought to naught.

According to the teachings of the ascetics, if one desires to construct a beautiful edifice of perfection he must first give it a firm foundation of mortification and humility.

St. Ignatius of Loyola used to say to his brethren: "I would become alarmed only when men ceased to attack and persecute our Congregation. This would be a sign that we are already slothful and do not serve the Lord as we should; that the world and the evil spirit are not even concerned about us and allow us to rest in peace."

We should remember these words. Whoever begins to work zealously for God and the Church never lacks for hardship and even persecution. How the world regards us, how it acts toward us, should be an indication as to whether we are really following in the footsteps of Christ.

We must not lose heart because of difficulties and persecutions, but rather rejoice and praise God for having found us worthy to suffer a bit for His name and His holy Church.

If we happen to become the object of detractions, persecutions and accusations, we should become even more vigilant and careful, scrutinizing our lives for signs of neglect; we should strive to lead an even more perfect life; we should not become negligent in our work but rather perform it with even more zeal.

O Lord, grant that the fury and violence of the evil spirit, the derision and persecution of the corrupt world may never swerve or lead us from the way of truth, never draw or frighten us away from work begun for your glory, and never stifle the fire of our zeal.

O Lord, as the enemies of your sacred name grow bolder, as various difficulties, hostilities, snares and deceits increase, grant that our zeal, fortitude, prudence, wisdom, daring, and perseverance may also grow and become strong. May our motto be: "Omnia possum in Eo, qui me confortat."

In all the storms which the evil spirit and the corrupt world will raise against us, O Lord, grant us the grace to remain constant and unwaveringly serene, so that the more we are oppressed and flogged, the harder we would cling to your beloved Son, Jesus Christ, the greater would be the confidence with which we would give ourselves to the protection of the Immaculate Conception of the Blessed Virgin Mary.

FEBRUARY 13, 1911

Neither our works nor our institutions will prosper, unless we found them on the virtue of humility.

We shall make better progress and achieve greater success when we proceed with humility, when we begin our work modestly without fanfare and then in time we shall expand, nurture and bring it to perfection, like a seed.

It would be best, wherever we are sent, to begin our work on a small scale, quietly and without publicity. Let us start with the poor, the children, the uneducated, the outcasts and later, gradually, when our roots are in, let us try to make our work grow and spread so that it would encompass the widest fields for the greater glory of God.

Even when we are offered eminent positions and important institutions, let us not take them on too hastily if we do not have the right men ready for them. It would be preferable to progress toward perfection from little beginnings than to accept famous and important institutions, only to conduct them in an inferior or even inept fashion. When we

accept responsibilities, we must know how to "sapere ad sobrietatem."

Both the Community and the individual must be careful not to overburden themselves with tasks, lest they become exhausted and lose their health. For things may come to such a pass that neither the individual nor the Community will be fit for anything.

FEBRUARY 16, 1911

"Christum a me tollere nemo potest." — "No one can take Christ away from me."

Many of us forget that we not only must love but also must know how to love God and the Church. There are mothers who love their children very much, but imprudently and improperly. They not only harm their children by such ill-considered love but also, if they persist in it, sometimes actually love their children right out of this world.

Some Catholics love the Church and their faith very much, but so imprudently and inexpediently that they do more harm than good.

FEBRUARY 17, 1911

It is said: "Be the man you would like others to think you are and you will be a good man." — "What pleases you, do also unto another; what displeases you, do not even wish unto another."

MARCH 4, 1911

Several days have passed since I made my monthly retreat. I had no time to record my thoughts in this journal. My resolutions remained the same. I added only this: "I shall

strive more often to contemplate Jesus carrying His cross and suffering on it, I shall offer the Lord Jesus Christ my labors, adversities and sufferings as a penance for my sins and those of the whole world."

"O Lord, grant me the spirit of penance so that I may satisfy, in a small measure at least, for the great and grievous sins of my past life. O Lord, give me copious tears with which to lament my grave and numerous transgressions."

MARCH 5, 1911

In man the intellect governs the will. When the mind errs, it also leads the will into error. Thinking influences our entire life. If our thinking becomes corrupt, turbulent and confused, our entire life begins to decay. Perhaps the greatest calamity of our times is intellectual departure from the real truth and the way of faith, and the chaos and confusion in the realm of ideas.

To repair this evil, we ourselves must acquire knowledge of the true, Catholic doctrine — know our faith well, fully, comprehensively. This accomplished, we must strive to enlighten the minds of others with this light of faith. One of our most vital concerns should be the restoration of sound ideas.

Today we must, so to speak, popularize apostolic work — the preaching, propagation and defense of the faith. And we must recruit greater numbers of the faithful for this work. Just as there are all kinds of charitable institutions with their rosters of numerous, registered members, so also there should be organizations for the propagation, teaching and defense of the faith. And we should try to attract as many people as possible into them. Nowadays the fight for the Catholic concept of life is on everywhere and among all classes of men.

Even if he wished to and tried to, a priest could not reach everyone, everywhere. Lay people must come to the aid of the clergy and co-operate in this most important of all tasks — the preaching of true Catholic doctrine.

The propagation and defense of the faith with the help of laymen should therefore hold a special place among our other Catholic concerns.

Confraternities, societies and institutes could be established to attain this goal. Men and women could be selected and specially trained as teachers of the faith. They could go everywhere: into private homes, factories, into all kinds of institutions, not only among the faithful but also among unbelievers, not only among Catholics but also among non-Catholics; they could bring the real light of our holy faith everywhere, at the same time giving a living example of Christian virtues.

Domestics, teachers, laborers, craftsmen, and farmers could be organized into societies. I think we could find enough people. We must, therefore, enlist as many as possible for this apostolate.

Qui testimonium legis habet, exeat post me.

Whoever loves God and the Church, whoever cherishes God's glory and the prosperity of the Church, let him join the crusade for God and the Church.

MARCH 6, 1911

"It is not they who hear the Law that are just in the sight of God; but it is they who follow the Law that will be justified" (Rom. 2, 13). "You, therefore, who teach another, do you not teach yourself?" (Rom. 2, 21).

Every member of the Congregation should specialize in some field or other, so that he would be an influential force

and authority in his own specialty for everyone else in his own Community, in society and in the Church. Ability and talent permitting, it would not matter whether the fields were some branch of science, the organization and direction of institutions, preaching, conducting retreats, pastoral work, some profession or any other work.

This special training in some branch has a significance not only for the Community but also for the man himself.

We can apply here the words of Sacred Scripture: "He who is faithful in lesser things receives God's grace also for greater things." The man who is already accomplished in one thing is ready and able, when the need arises, to undertake other tasks. Such a man is more apt to find satisfaction in life.

Unhappy is the man who feels he does not have the knowledge or ability for anything, who has not chosen or engaged in any real occupation. Such a man is often at a loss as to what to do, how to spend his time.

The more you determine your work, the more familiar you become with it and the more proficient in it. The work itself then becomes more pleasant and cuts a wider swath in the harvest for the Church.

MARCH 7, 1911

Before everything else we must try to develop and perfect, as well as we can, the personal character of every one of our members. We must activate and ennoble his natural and supernatural gifts, keeping in mind the work he is appointed to, the assignment he has dedicated himself to, and so on. Moreover, we must train everyone in some specialty.

It is only through holy, perfected, learned, valuable individuals that we will be able to keep alive and perfect our own Community and influence men.

But in the education of our brethren, we must keep in mind not only their individual and personal training, but, at the same time, their thorough preparation for the common life in religion in order that they may learn to live and work together. Only such training and formation of each member for the common life in religion, along with the development of individual talent, will make for the progress of the Congregation and prevent its fall.

We do not propose to seclude or isolate ourselves from men, or surround ourselves with high walls, or wear distinctive habits, or dedicate ourselves exclusively to prayer.

We do intend to live a pious, interior, spiritual life, but, at the same time, an active, busy, and intensive life.

May our prototype be Jesus Christ, not only working quietly in His home at Nazareth, not only Christ mortifying Himself, fasting forty days in the desert, not only Christ spending the night in prayer, but also Christ working, weeping, suffering, Christ among the crowds, Christ visiting the villages and cities, visiting sinners, the simple folk as well as the learned, the just and the rich, Christ teaching and refuting the fault finding Pharisees, Christ seeking the lost sheep, Christ suffering, persecuted, Who was forced to hide in order to avoid the hate of His enemies.

We intend to observe the example of St. Paul — his active life, his resoluteness and fortitude. Wherever we shall happen to be, even if in prison or exile, we intend to preach Christ and not to depart from our way of life. Who knows what we shall encounter in life for Christ's sake — what hardships, what persecutions? We must be prepared for everything.

We, therefore, need men who are energetic, industrious, self-reliant in action, circumspect; men who know how to face life, how to earn their livelihood in case of necessity, how to evaluate this world and man, prudently and benev-

olently; men who never renounce their proposed end and mission and are everywhere and everywhere animated by the spirit of their goals and tasks to the very end, until death, until they are united with God in eternity. We need the type of man, who, if he should be forced from his home and driven into exile by the civil authorities, would know how to maintain his balance, arrange his life, gather and organize men about him. Even if he were to find himself alone somewhere, he would know how to live as a true religious should, walk in the ways of God, lead and draw others after him; he would not become tepid or negligent in his vocation but would try to arouse spirituality and promote vocations in other souls.

Even though we all intend to work primarily among the people of our own nations, yet our Catholic heart should really embrace the whole Catholic Church and the whole world.

If it is God's will that we should be sent to another country by superiors or be forced to go by circumstances or the government, we must immediately apply ourselves to work there, learn the local language and try to understand the feelings, aspirations, spirit and needs of its people; with all our heart we must also devote ourselves to the people, just as if they were our own brothers, and thus promote Christ's work.

"Cum autem persequentur vos in civitate ista, fugite in aliam, et evangelizate in alia."

Individual initiative must be developed in our brethren, but in the right way. They must be taught not only to conform to the Rule, discipline, to life with their fellow religious, but also to subject themselves with the greatest humility to the authority of their superiors.

The bonum commune, the common need, undertakings and tasks, the direction and prosperity of common enterprises, God's greater glory, the various needs of souls, espe-

cially their salvation, the needs of the Church, all these should take precedence over and set the limits to individual initiative.

Individualism will become a destructive force if it is not governed and ordered by self-denial, humility, total dedication to God and the salvation of souls and full obedience to the Congregation and its superiors.

If our Congregation neglects the cultivation of the individual personality of its members, it will have just a mob, a flock of sheep; it will be like a pile of sand, whose grains do not cohere and which barely differ from one another.

Yet, if we should cultivate only our members' individuality without regard for their preparation for common life and work, the result would be like two stakes planted in a field that would never bear leaves or grow. Each religious would then be like a barren rock by the sea against which waves crash and fall back with a roar, and against which ships break up and flounder.

Our members' individuality, their special talents, bents and initiative are attributes which should be developed and perfected, not stifled. But on the other hand, our religious must be taught and trained to be docile, obedient and self-denying so that they would be ready to offer and dedicate all their gifts, desires and aspirations wherever the glory of God and the welfare of the Church could be served.

We would not want to have a crowd of dull people that would have to be pushed to do anything; but neither would we want a self-willed, selfish mob that would seek to further its own interests, desires, and ends. "Qui non quae Christi, sed quae sua sunt, quaerunt," who have no regard for the common good or work but take their own personal way to their own ends. It is important in this matter to find the middle way, to know how to reconcile and unite personal initiative

with perfect, absolute obedience and self-denial; here as in everything else, we must also avoid one-sidedness.

May joy in our work, fortitude and perseverance in our sufferings and in the realization of our plans, and firmness and vigor in our leadership prevail among us!

We should try to find everyone a suitable field of work and the right occupation; we should try to distribute and coordinate all our work and duties fairly and properly; but at the same time each one of us should know how to yield, deny, forget and dedicate himself for the common good and higher ideals.

As we work at our various occupations, at perfecting ourselves in our different fields, let us also be ready to give a hand when and wherever needed, let us never avoid any work or chore that is for the glory of God and the salvation of souls.

Let our work be varied but coordinated, ordered, unified, and governed by higher motives: the glory of God, the good of the Church, the welfare of the Community.

Diversity of talent, education, tasks and duties notwithstanding, we must all be united by firm discipline, without which the common life is impossible; we must be bound together by one spirit: love of God and neighbor, dedicated to our Congregation, zeal, the spirit of sacrifice, the desire to serve God's glory in self-renunciation and self-oblivion.

Let us be united by an obedience which does not spring from coercion but from a humble heart, full of love for God and the Congregation. As we cultivate and perfect our various God-given gifts and talents, let us learn how to devote them with love wherever we must, for God, for souls and for our Congregation.

How weak man often is when he stands alone in his individualism but how strong he becomes when his individua-

lity blends with and melts in the Community. How miserable a man often is when he is by himself relying on himself; but how rich he becomes when he deposits his talents into the common treasury! The more a man denies himself and merges into the Community, its common life and labors, the stronger the Community and, through it, the member himself becomes.

Let the Congregation be a society in miniature, in which each member could be employed usefully and purposefully, in which everyone can serve God and men according to his ability. There is no inclination or talent of the body or of the soul which, if properly cultivated, cannot be used to serve the Congregation.

But, again, each member must be careful lest he permit himself to be deluded by all kinds of desires. Man often hardly knows himself: he thinks that he has ability for this or that task, that he knows this or that thing and can do it; but, in fact, the contrary is usually true: he has talents for something else.

Or, again we find men who, because they are diffident, feel that they will be unable to perform the task assigned them.

Everyone, therefore, must be docile and subject to his superiors, whose duty it is to know us and our abilities and place us accordingly. From their own observation from without and from what they hear about our talents from others, superiors often come to know us better than we know ourselves.

We should, therefore, have full confidence in our superiors. Inspired by the spirit of God, they seek no other ends but our welfare, the greater glory of God and the salvation of souls. Consequently they will use us properly for the greater glory of God.

By setting our course according to our own will, desires and plans, we can more often be misled and go astray than by submitting to the authority of our superiors and humbly following their direction. "Superbis Deus resistit, humilibus dat gratiam."

Let us pray God to teach us how to unite prudent initiative with perfect obedience; personal ingenuity, energy and activity with a perfect dedication to the Congregation, its common tasks, needs, ends and through the Congregation to God and the Church.

O Lord, give us the courage and fortitude to forget and deny ourselves; to die to ourselves, so that we may never fear to lose ourselves in the Congregation for the greater glory of God and the good of the Church; to shine for a while like those candle on your altar; to be consumed for the glory of God like those grains of incense, which give off a sweet fragrance; to be worn, spent and consumed for the greater glory of God.

"If God is for us, who is against us?" (Rom. 8, 31)

"Who shall separate us from Christ's love for us? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Even as it is written, 'For your sake we are put to death all the day long, we are regarded as sheep for the slaughter'. But in all these things we are more than victorious through him who has loved us. I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature can separate us from God's love for us, which is in Christ Jesus our Lord" (Rom. 8, 35—39).

May these words give us resistance, support and comfort in all persecutions. Let us realize from these words where our strength is: in complete self-denial and love of God, in utter dedication to Christ, in union and fusion with Him.

If we hold the cross of the Lord in our embrace, no power can harm us, no power can hinder or stop us. If God is for us, who is against us? I can do all things in Him who strengthens me.

MARCH 8, 1911

"And do not conform to this world's way of life, but be transformed by the renewal of your mind, that you may investigate the will of God — all that is good, all that is acceptable to him, all that is perfect." (Rom. 12, 2).

Not surrendering to the vices and concupiscences, the false opinions and views of this world, we shall try to renew all things in Christ by first renewing ourselves, by becoming fully imbued with Christ's spirit, doctrine and laws, by preaching the fullness of Christ to the world, and by leading all men to Him.

Besides conducting ourselves properly wherever we are stationed and performing the duties of our office faithfully, we must also try to do our share for the common good of the Congregation.

* * *

The next entry in the Diary appears more than five months later. Many things happened in the meantime: the last white Marian, Superior General V. Senkus, died; Father Matulaitis was elected Superior General; the decision to transfer the novitiate outside Russia became a fact as the new one began to function in Fribourg, Switzerland, August, 1911. The Diary resumes in Fribourg. — EDITOR'S NOTE

* * *

AUGUST 17, 1911

I have written nothing for a long, long time, although since my last entry, I have experienced much, suffered much and thought much.

A new storm erupted against the Church. I had to remove and conceal everything. It was dangerous to keep any papers whatsoever about, for fear that someone might be needlessly involved or that I might betray myself.

May the Lord be praised in all things! O Lord, you alone know how many and how difficult were the temptations that I had to overcome during that time. If not for the example of your Son Jesus Christ, firmly repelling and overcoming the evil spirit in the desert when he wished to stop Jesus and draw Him away from His mission; if not for the example of the Lord Jesus, languishing in the Garden of Olives in a bloody sweat; if not for His voice as he hung on the Cross, saying: My God, My God, why have you forsaken me? yet, at the same time, commending His soul to God: Into your hands I commend My soul; and especially if not for your grace, O Heavenly Father—I would not have had the strength to overcome those temptations.

All glory and thanks be to you, O Lord! All glory and thanks be to the Lord Jesus who teaches us how to carry any cross! I thank the most Blessed Virgin, the Intercessor and Protectress of all who are in distress. When many difficulties beset me, how often my arms fell useless; my feet so numbed they seemed unable to move another step. But you gave me strength, O Lord. When I was surrounded by darkness, you gave me the light of the example of your Son Jesus Christ, like the brightest of bright stars. You continuously comforted and gladdened me with your greatest graces.

What can I, a wretched creature, return you, O God for all that you have done and given me? I shall take the cross of

your Son, which you deigned to impose on me and I shall carry it. O Jesus, permit me to consecrate myself to your Church for the salvation of the souls redeemed by your blood: "Ad convivendum Tecum, ad laborandum Tecum, ad compatiendum Tecum..." and I hope "Ad commoriendum Tecum et conregnandum."

How marvelous things can be! While I had not yet resolved to remove everything and follow Christ completely — Christ, whose life was spent in being scorned, in poverty, obedience, hardships and work, persecutions and sufferings — men rarely noticed me. They even kept me at a distance from all kinds of positions and honors. I was even called an enemy of the Church, a liberal, a socialist, a chekist... and so on. However, when I made my first step to follow Christ really, men began to offer me important and honorable positions: the rectorship of a seminary, a canonicate. After I was made vice-rector of the Academy (Petrograd) without my consent, rumors were rife that I would become suffragan bishop or rector before long and so on.

Until we actually began to organize, even the civil authorities were quiet and inactive in regard to Catholic spiritual activities, life and organization. However, when we began to put our plan into action, the government started a persecution, ransacked homes, instituted a search for underground organizations — the Jesuits and others.

People whom we had to inform what we were about, even priests, began to ridicule us and our plans and predicted that nothing would come of it all. There were, however, some priests and bishops, good God-fearing men, who gave us their approval.

But our greatest confidence is in you, O Lord!

"In Te, Domine, speravi, non confundar in aeternum." O Lord, you see that we desire nothing other than your greater glory, the perfection and salvation of our souls, the

salvation of the souls of others and the welfare and exaltation of your Church. Accept, O Lord, our good will, all our powers and talents, our life, everything that we are and have; do with us according to your will.

During this retreat I felt tired and exhausted; besides, while conducting it, I had to be concerned more about others than myself. I see only that I am a true and grave sinner, full of imperfections. In everything I have attempted or undertaken in my life, no matter what work I review — I see errors and many defects.

For that reason, while making this retreat I tried generally to renew my spirit, to revive the ideals of my spiritual life and vocation and to lift my soul higher to God.

I made only these three resolutions: 1) to strive to live in closest unity with the Lord God by my interior spiritual life and to seek God in all things, so that He may find me pleasing; 2) to use my time to best advantage so as not to lose a moment, and, especially, to avoid unnecessary thought about extrinsic matters and issues, which may distract me from the work I am doing at the moment; 3) to strive to write the Instructions, and in general, to serve my friends and brethren.

I shall make a particular examen of conscience as to the way I spend my time.

SEPTEMBER 7, 1911

I made my monthly retreat today.

I thank you, Lord, for all your graces! O most Blessed Virgin, obtain for me from your Son the grace to love you more, to have more and more confidence in you, to cherish your glorious patronage more and more. Take our Congregation under your powerful protection, O our Mother, if not

for any other reason, since we are poor spiritual beggars, then at least because of the name which we bear. Grant that our life be pure and unsullied.

I intend: 1) to cultivate the spirit of prayer, to walk in the presence of God and to strive to please Him; 2) to treasure every moment of time: 3) to keep writing the Instructions and to serve our brethren.

FEBRUARY 3, 1912

With God's help we made our monthly retreat today. I found peace and felt renewed in spirit.

For the coming months I resolved: 1) to use my time to best advantage so as not to lose even a moment. I have noticed that my imagination especially disturbs my work. Whenever some stray thought intrudes into my mind, it carries me off somewhere. I must therefore gain better control over my thoughts and concentrate all my attention on my work. 2) To dedicate all my faculties to the Congregation; to apply myself more conscientiously to the writing of the Instructions.

Lord, Jesus, give me strength, give me perseverance! Immaculately Conceived Virgin, protect me!

NOVEMBER 18, 1912

I have not written in this journal for a long time.

I have suffered much these past months. May it all be for the glory of God! I offer these pains, tribulations, sufferings and heartaches as an expiation for the grave sins of my past life.

When I became a religious I never expected that men would hinder me so much in following in the footsteps of

Christ. Were I indeed a true follower of Christ and they did that! But I am far from being one! And gossip has sprung up and how many obstacles arisen! What must the saints, your true servants have suffered, O Lord, the loyal followers of your Son?

I give you thanks, O Lord, for soothing the bitterness of my life during this period with the sweetness of your abundant graces and extraordinary inner consolations.

JANUARY 6, 1913

I made my monthly retreat yesterday. The holy days themselves, and the meditations on the Child Jesus lifted my heart toward God. My heart was filled with holy affections.

I examined my life anew. How dreadfully corrupt is human nature everywhere, O Lord! What weakness! What a multitude of imperfections and errors everywhere! Despair would seize me I did not trust so deeply in your infinite mercy.

I see, O Lord, how your abundant graces flow like a torrential stream, cleansing and purifying the soul of the dirt of imperfections and of the mud of transgressions. For these graces, o most merciful God, I give you thanks.

This past month I was tormented mostly by my imagination and my thoughts. I did not curb them sufficiently. As often as a more important matter came up, they caught, carried and tossed me about and kept me from my work. And, although I tried to work, my work was disorganized. Therefore, with God's help, this month I intend to avoid disorder in my work and to control my thoughts and imagination.

Where is the source of our strength? In Christ, without a doubt, and in the spirit of Christ's Church; in the end which the Church indicates to us; in the precepts which she

gives us and in the Sacraments which she administers to us. The more we are immersed in the spirit of Christ and of the Church and, so to speak, fermented by it and permeated by it, the more profound our sanctity, the more fruitful our activity.

"Haec est victoria, quae vincit mundum: fides nostra. In hoc signo — signo crucis vinces." "In this sign — the sign of the cross you will conquer."

JANUARY 7, 1913

I wonder if it would not be good for the Congregation to introduce this practice: religious who have concluded their studies would make a novitiate of about three months before stepping into their new assignments!. In this way they would refresh their spirit, inflame it with the fire of zeal.

A similar brief novitiate after a determined period of time would be useful for the brethren already at work. They could make such a three months' novitiate every six years or even every ten.

Just as soldiers are recalled to service from time to time for refresher courses in what they had previously learned, so, too, religious should be called to make a novitiate to revive and strengthen their spirit.

The introduction of such a practice, in my opinion, would prove very useful to the individual religious, to the Congregation itself and to all its works.

Naturally, such a novitiate would be conducted separately from the regular novitiate.

JANUARY 12, 1913

We continually hear the complaint that we lack men. There is so much to be done and no one to do it! It is easier

to find the funds to found an institution than the men to staff it.

Our greatest concern should be, therefore, to train as many men as possible for the most important tasks and needs of the Church. Let us spare nothing to train and educate our men. Money, effort and toil put into this work will pay great dividends.

In the training of our lay brothers our concern should be not only to provide them with necessary education, not only to teach them a trade, but mostly to instruct them in Christian doctrine and to give them a solid foundation in the interior life. Besides these things we must imbue them with an apostolic spirit which would enable them to enkindle the faith in the hearts of the men with whom they associate, talk and work.

Lay brothers filled with the fire of zeal would be excellent fighters against vice and immorality. They could go out in twos or more to work for the rehabilitation and salvation of those unfortunates who have sunk into the mire of depravity and degradation, just as that non-Catholic religious and charitable organization, the Salvation Army does. But, of course, our activity would have to proceed along appropriate Catholic lines and with the consent of the Ordinary.

In twos or in larger groups, lay brothers could also visit the sick, the needy and the poor workers' families who spend their miserable lives in shanties, attics and cellars unvisited, uncomforted, unhelped. God give us such brothers!

They could bring Christ into many places, some of which a priest could not even enter. Let us hope that with God's help we shall be able to train such lay brothers! They could not only distribute alms, but also instruct the poor, read to them, give them worthwhile books, urge them to go to Church, and so on.

Directed and supervised by priests, such brothers could be a great help.

JANUARY 20, 1913

To seek as many men as possible for ourselves, and having found them, to educate, instruct and prepare them for the work most necessary to the Church — this should be our most vital concern.

O God, give us the right men! Gather us from all lands, countries and nations and, make us as one, that we may glorify your Holy Name and serve you faithfully, fight holy battles in your Name, carry and spread your spirit everywhere.

Just because we have made our novitiate and have already completed the necessary studies is no reason why any of us should neglect further learning. It would be a good thing if we selected supervisors of studies who would visit our houses and the lay-brothers to give them suitable direction and counsel as to how and what to study, to supervise our lay brothers so, that these may not become neglectful but would rather continually progress in their studies.

After he receives an assignment, every lay-brother should devote a lot of time to draw up an outline of instructions for his work or office and then submit it to his superiors for approval. In this manner he himself will discover the best means and ways to perform his tasks, and others will derive no small benefit from his experience and directives.

JANUARY 21, 1913

Misleading is the opinion which affirms that education and talents are necessary only for writers and teachers while anyone can do parish work well. It seems to me that the sound organization and administration of a parish require no less talent or application. We should make it a particular point not to neglect country parishes.

A really well organized parochial life could become more than a small blessing to an entire district; it could be a stimulating, inspiring influence and example to everyone in the area. Good parochial organization and management would truly set an example.

In the event that we are given charge of such a parish, the assistance and cooperation of our lay-brothers would be a great factor.

JANUARY 23, 1913

We are congregated not to correct priests, nor to reform the Church — that is the work of the Holy Father and of the bishops — but to correct and perfect ourselves, to serve the Church: to serve men, priests and bishops. We must be especially loyal and cooperative with bishops. We should sometimes even offer our services to be used in whatever manner they consider best for the glory of God. We should be particularly available for the dangerous places, for duties and tasks no one else wants.

Priests and bishops should be held in highest esteem; let none of us dare to speak ill of priests or censure them. And if at times we happen to observe anything evil among the clergy, by penance, self-denial, prayer, sacrifices, good works and zeal let us do our best to compensate for it and cover it with a mantle as good sons would their father's nakedness.

Loving the Holy Father with all our heart, let us be most obedient to him; let us observe his precepts, instructions and laws; let us defend his honor, mandates and acts; let us strive to arouse love and veneration for the Holy Father in the hearts of others.

FEBRUARY 3, 1913

I made the monthly retreat. Still the same defects, the same faults.

O my God, how long will you suffer me, a wretched sinner? With all my heart I am sorry, I promise to wage war against myself again. You will come to my aid. I shall once more strive to use my time to best advantage.

FEBRUARY 6, 1913

It is not always wise to advertise what we are doing or what we plan to do. Self-love and pride too often accompany work that goes well. By publicizing our work we needlessly attract the attention of others to ourselves. Then men begin to examine our work, dissect it, and, sometimes, make little of it. Thus, many who might have joined us are filled with misgivings and do not join. And those engaged in some work suddenly find themselves unable to do their job well because they are forced to combat enemies and this dissipates their energies.

It is better to work quietly; especially, at the start while the Congregation is still not strong. When a project is already achieving success, we may give it some publicity at times, if the glory of God and the welfare of men are served thereby. But even this is to be done cautiously. "Ama nesciri et pro nihilo reputari." "Wish to be unknown and regarded as nothing." Although it is also said: "Luceat lux vestra coram hominibus, ut videant opera vestra bona et glorificent Patrem vestrum qui est in coelis." "Let your light shine before men, in order that they may see your good works and give glory to your Father in heaven." (Matt. 5,16). We must seek God's greater glory in all things. But if the glory of God does not

demand such publicity, we had better work in silence. It is difficult to work calmly when there is a lot of noise. Then too, amid clamor one gets little done.

"Pater vester qui videt in occulto, reddet vobis mercedem."

APRIL 5, 1913

So much time has passed since we made the three day retreat before the renewal of vows and I have not had time as yet to record my resolutions.

I offer you, O Lord God, all my work, troubles, worries, all my pains, hardships and crosses. O God, grant me the strength to work, endure and suffer much more for you and your Church. Like that candle on your altar, let me be consumed by the heat of work and the fire of love for you and your Church.

I thank you, O Lord, for having delivered me from this world in which I wandered aimlessly and perhaps misled others in what I thought was zeal. O Lord, will you undo this wrong!

I thank you for all the benefits which you have bestowed on me! How generous you are, O Lord! How abundantly you distribute your graces to us unworthy creatures.

My God, how sweet it is to serve you! What will your heaven be like if you fill man's soul with such sweetness already here on earth, when your presence gives the body holy tremors and makes it feel transported to third heaven. The heart melts and languishes, lips become numb and the eyes fill with darkness; hand and feet grow taut and rigid; marvelous waves of wondrous trembling course through the body while the soul is absorbed in you. If not for your strength, it seems man would die of such sweetness, of such love.

"Exi a me Domine, quia peccator homo sum. Domine, non sum dignus, dic tantum verbum. Tu es erigens e stercore pauperem. Domine, Domine, quam admirabilis es!" "Depart from me, for I am a sinful man, O Lord (Luke, 5,8). Lord, I am not worthy—but only say the word (Matt. 8,8). You exaltest the lowly. O Lord, Lord, how admirable you are!"

My resolutions: 1) to be more and more industrious; to use every moment to best advantage; when a task faces me, to plunge into it immediately; to avoid useles mental wandering while at work; to keep before my eyes the image of Jesus hard at work. 2) While working, to lift my heart often to God, to unite with Him. 3) Mortification of my body: a) discipline twice a week, on Wednesdays and Fridays; b) frequently to lie on the ground in the form of a cross while making the examen of conscience before noon; c) to perform my duties as superior better.

Whenever I would see the errors and defects of subjects, I would mention them or the opposite virtues while explaining the Rule during spiritual reading. My reasoning was that they would realize the error of their ways and reform. Rarely would I dare to tell the offender himself directly about his faults. This was a mistaken courtesy and kindness. I became convinced that some of my subjects who were at fault did not think of applying what was said to themselves. It was necessary, consequently to point out their imperfections to them directly; only then would they see them. I intend, therefore, to overcome my imprudent, so-called gentleness and courtesy, or rather to put it more exactly, my self-love, cowardice, and timidity. I shall straightway and plainly indicate everyone's faults and weaknesses so that they may be corrected. But I shall do this kindly and gently as I can, in private, not in the presence of others.

I intend to demand the monthly reports from everyone and will insist that they be well prepared. I will personally

visit or summon those who do not come to me of their own accord. It will be best to examine everyone by taking a list of questions and going through them, one by one. It has been my experience that this procedure always provides matter for discussion and is worthwhile as it presents an occasion for instructions, explanations, directives, character building and so on.

I resolve, therefore, to see to it strictly that the monthly reports in this house are made as thoroughly as possible.

4) I shall give my own monthly account to my Councillor and Admonitor, Father Vishnievsky. The superior himself needs someone to observe, exhort and admonish him and, especially, to tell him the real truth. Could there be any better service than this?

O God, you knowest my weakness, strengthen me! O most Blessed Virgin, I commit myself to your patronage!

APRIL 9, 1913

Yesterday and today I attentively read this and last year's "Acta Apostolicae Sedis", jotting down whatever might be interesting and important for us. In the evening I related to the brethren what I thought might be of interest to them.

The Lord God has granted me a special grace. I have come to understand that from no source other than the Holy Father's various writings, addresses, letters, and works approved by him, can we come to know what the Church needs most, with what maladies mankind is afflicted, what remedies are prescribed, what errors and unhealthy opinions should be avoided, what truths are to be stressed, explained and inculcated among men. Formerly I used examine only the encyclicals and would hardly read the ordinary letters of the Holy Father.

O how favored we are to have an Infallible Teacher! How illuminating for me were the Holy Father's rulings and writings against the Modernists and Sillonists! Man sometimes does not feel himself inhaling opinions which are not wholly tenable, especially when such opinions are propagated under seemingly Catholic auspices. In such circumstances, because one is not completely informed about the issue, one can easily be off guard. What a good thing it is that the Holy Father warns, teaches and indicates to us where the perils lie!

O Lord, I thank you for the excellent organization of our Catholic Church! What a splendid favor — the gift of infallibility!

I resolve now to read not only the encyclicals but also the Holy Father's addresses and letters for information about our areas of deficiency, what courses we should follow, what we should avoid and guard against.

It would be ideal for our Congregation always to have a member or two who would attentively read the documents of the Apostolic See, observe the direction in which the Holy Father is steering Catholics, what he forbids, and afterward, present these matters to the whole Community for general discussion.

In this manner we would truly live the life of the Church, drink deep of its spirit and better anticipate the Church's needs and desires.

From what other source can we draw the real spirit if not from the papal encyclicals and other writings, if not from his precepts, directives, desires, reproaches and corrections?

APRIL 13, 1913

We had our monthly retreat today. My resolutions are the same as I made during the last retreat. I shall make a

my body became rigid and seemed to be powerless; my soul was filled with an ineffable delight; an inexpressible sweetness seemed to pervade my being through and through.

O Lord, how sweet you are! Who could express it? If you deigned so to console and comfort an unworthy sinner, so then what of your true servants, your saints? O Lord, reject me not, have mercy on me, permit me to be numbered among your servants!

Yet another special favor has been granted us through our Blessed Lady. She protected us from Rafalovski, who from all appearances may have been a spy. My heart was truly anguished.

Rafalovski, a Russian schismatic, pretended he wanted to become a Catholic and a priest. On the one hand I was fearful lest I turn a man away from the Church by showing my distrust; on the other, I was afraid lest I allow a wolf to mingle among the lambs and to penetrate into Catholic circles and into their organizations.

I entrusted the entire matter into the hands of the most Blessed Virgin of the Immaculate Conception. Without a doubt it was through her help that I was successful in detecting Rafalovski's lies and in ridding ourselves of him.

O Blessed Virgin, we thank you! You who have protected us so many times, be our protectress and patroness always!

O Lord most benign, I thank you for crosses! Flog me, chastise me here but do not drive me from you, forgive me for the folly of my youth and the sins of my past life.

You, Who are the God of great mercy, with your eyes of mercy look upon me, an unworthy creature, and forgive all my trespasses against you.

O Lord, you see my heart, you know well that I love you and desire to love you more and more. If you shouldst see

in me even a single vein which pulses not with love for you, tear it from me, destroy it!

O Lord, I trust in you, strengthen my hope. In whom can I, who am so poor and miserable in spirit, have greater trust if not in you, O Lord, in your goodness, in the Heart of your Beloved Son, filled with love and mercy, in the powerful intercession of the most Blessed Virgin Mary?

O Lord, I believe all that you revealed and all that the Holy Catholic Church teaches; I believe in all that is contained in Sacred Scripture and tradition. O Lord, you see what is in my heart and know that from the very first moment of my priesthood I never wished to stray from your revealed truth, from the doctrine of your holy Church in the smallest matter. Fortified by your grace, I feel determined to give my life for every revealed truth.

Yet, O Lord, even in this respect I feel I have been guilty very often. "Habui zelum Dei, sed non secundum scientiam." Blinded by pride, I ventured into matters and work which I did not understand; I dared to speak on things which I had not studied, which I did not fully comprehend; I erred and perhaps led others astray.

O Lord, enter not into judgment with your servant! But be merciful and forgive me! Look upon my contrite heart and forgive all my faults, all my trespasses, my every thoughtless word.

Correct my errors! Repair the scandals I may have given.